

COUNSELING BEHAVIOR AND
RELIGIOUS BELIEFS OF
METHODIST MINISTERS

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No man is an Island, entire of itself; every man is a piece of the Continent, a part of the main . . . (John Donne, Devotions, XVII).

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CHAPTER I

BACKGROUND FOR THE STUDY

Introduction

In what way, if any, is a counselor's behavior related to his religious beliefs?

This question was explored among a group of one hundred and five Methodist ministers in the study to be reported here. Counseling behavior was evaluated for the manifestation of acceptance, or unconditional positive regard.

In this initial chapter a theoretical background for the study is presented. The first division considers counseling theory and the counselor-offered condition of unconditional positive regard. In the second division the implications of religious beliefs for pastoral counseling are discussed. The presentation is summarized in the final division and the hypotheses of the study stated.

Counseling Theory

Acceptance, or unconditional positive regard, is acknowledged by many theorists to be a basic characteristic of effective counseling behavior.

Erich Fromm, a psychoanalyst, has emphasized the importance of the counselor's warm, non-judgmental, and accepting attitude toward the client.

One cannot help anyone emotionally or understand him psychologically if one remains distant and looks at him as an object. . . .

. . . There is no psychological understanding if we do not make a move, if we do not reach out toward the person whom we want to understand. Not only is there no psychotherapeutic help otherwise, but there is no real understanding of the person--if by understanding we mean more than simply putting two and two together.

One often hears discussion as to whether psychoanalysis involves any danger to the person. . . . There is one danger . . . which really exists; it is the danger of a hidden hostility on the part of the analyst toward the patient. If an anxious and insecure person is brought into a situation where he must be himself, where he must disarm, where he must give up his defenses, where he is assured at least of some tolerance if not friendliness, and actually instead meets with hostility, this in my opinion is sufficient to cause grave dangers to the patient (Fromm, 1939b, pp. 232-233).

Alexander and French regard the counselor's acceptance as a crucial condition for the achievement of a "corrective emotional experience." They comment:

. . . The analyst's objective, understanding attitude allows the patient to deal differently with his emotional reactions and thus to make a new settlement of the old problems. . . .

Because the therapist's attitude is different from that of the authoritative person of the past, he gives the patient an opportunity to face again and again, under more favorable circumstances, those emotional situations which were formerly unbearable and to deal with them in a manner different from the old.

This can be accomplished only through actual experience in the patient's relationship to the therapist; intellectual insight alone is not sufficient (Alexander and French, 1946, p. 67).

Wolberg also contends that

. . . the therapist must express as complete tolerance and acceptance as possible, not condemning the patient for his drives and desires, but accepting his right to experience them in their current form . . . (Wolberg, 1954, pp. 328-329).

Among the behaviorists, Krumboltz recognizes the contribution made by the relationship which the counselor establishes with his client:

. . . A counselor who responds in a warm, human way, communicating verbally and non-verbally his sincere concern for a client's welfare, will probably be more effective in producing client behavioral changes than a counselor who responds in a cold, detached, objective manner (Krumboltz, 1964, p. 122).

Hans Strupp, an eclectic theorist, offers a succinct appraisal of the counselor's warm acceptance in the total therapeutic process:

His personal attributes (maturity, warmth, acceptance, etc.) enable him to create the kind of interpersonal relationship in which constructive personality change can take place; his knowledge of psychodynamic principles and techniques permits him, in and through this relationship, to initiate the kinds of emotional unlearning and learning experiences that are considered necessary to the alleviation or resolution of neurotic conflicts. The latter would be impossible without the former; the former, by itself, would never be sufficient (Strupp, 1958, p. 66).

The final statement in Strupp's statement makes reference to the position taken by Carl Rogers. Rogers's counseling theory exclusively focuses upon the characteristics of the relationship existing between the counselor and his client.

Rogers believes that counseling is

. . . the process by which the structure of the self is relaxed in the safety of the relationship with the therapist, and previously denied experiences are perceived and then integrated into an altered self (Rogers, 1952, p. 70).

Shlien explains Rogers's use of the term "self":

To Rogers, the self is an organized, consistent, conceptual Gestalt composed of perceptions of the characteristics of the "I" or "me," and the perceptions of the relationships of the "I" or "me" to others and to various aspects of life, together with the values attached to these perceptions. The self-concept is a person's view of himself. (Shlien, 1962, p. S-114).

Rogers has proposed that effective counseling has six "necessary and sufficient" conditions. It was to this statement by Rogers that Strupp referred in the comment cited earlier. These conditions are:

1. Two persons are in psychological contact.
2. The first, whom we shall term the client, is in a state of incongruence, being vulnerable or anxious.
3. The second person, whom we shall term the therapist, is congruent, or integrated in the relationship.

4. The therapist experiences unconditional positive regard for the client.

5. The therapist experiences an empathic understanding of the client's internal frame of reference and endeavors to communicate this experience to the client.

6. The communication to the client of the therapist's empathic understanding and unconditional positive regard is to a minimal degree achieved (Rogers, 1957a, p. 96).

First among the group of counselor-offered conditions (number 4 in the above list) is unconditional positive regard.

Because Rogers has extensively developed an understanding of unconditional positive regard, his thought is given major consideration in the discussion which follows.

Unconditional positive regard and philosophical beliefs

Rogers defines unconditional positive regard as an experiencing on the part of the counselor of "a warm, positive, accepting attitude toward what is in the client." He elaborates:

It means that he prizes his client, as a person, with somewhat the same quality of feeling that a parent feels for his child, prizing him as a person regardless of his particular behavior at the moment. It means that he cares for his client in a non-possessive way, as a person with potentialities. It involves an open willingness for the client to be whatever feelings are real in him at the moment--

hostility or tenderness, rebellion or submissiveness, assurance or self-depreciation. It means a kind of love for the client as he is, providing we understand the word love as equivalent to the theologian's term "agape," and not in its usual romantic and possessive meanings. What I am describing is a feeling which is not paternalistic, nor sentimental, nor superficially social and agreeable. It respects the other person as a separate individual, and does not possess him. It is a kind of liking which has strength, and which is not demanding.

. . . This is an outgoing, positive feeling without reservations and without evaluations. It means not making judgments (Rogers, 1965, pp. 54-55).

Rogers has related this counseling approach to underlying philosophical beliefs. The following quotation reveals how integral is the relationship he conceives between the counselor's behavior and his beliefs:

The primary point of importance here is the attitude held by the counselor toward the worth and the significance of the individual. How do we look upon others? Do we see each person as having worth and dignity in his own right? If we do hold the point of view at the verbal level, to what extent is it operationally evident at the behavioral level? Do we tend to treat individuals as persons of worth, or do we subtly devalue them by our attitudes and behavior? Is our philosophy one in which respect for the individual is uppermost? Do we respect his capacity and his right to self-direction, or do we basically believe that his life would be best guided by us? To what extent do we have a need and a desire to dominate others? Are we willing for the individual to select and choose his own values, or are our actions guided by the conviction (usually unspoken) that he would be happier if he permitted us to select for him his values and standards and goals?

The answer to questions of this sort appear to be important as basic determiners of the therapist's approach . . . (Rogers, 1951, p. 20).

Having raised these questions, Rogers proceeds to give his answers:

One of the most revolutionary concepts to grow out of our clinical experience is the growing recognition that the innermost core of man's nature, the deepest layers of his personality, the base of his "animal nature," is positive in character--is basically socialized, forward-moving, rational, and realistic (Rogers, 1953, p. 56).

Again, continuing to speak of man, he testifies:

. . . My experience is that he is basically a trustworthy member of the human species, whose deepest characteristics tend toward development, differentiation, cooperative relationships; whose life tends fundamentally to move from dependence to independence; whose impulses tend naturally to harmonize into a complex and changing pattern of self-regulation; whose total character is such as to tend to preserve and enhance himself and his species, and perhaps to move it toward its further evolution (Rogers, 1957b, p. 201).

Rogers's belief that people, at heart, are good, capable, and trustworthy, appears to be congruent with his emphasis upon unconditional positive regard.

The dynamics of acceptance

Rogers (1951) and his student, Standal (1954), have explained how unconditional positive regard offered by the counselor fosters self-acceptance on the part of the client.

Standal (1954) contends that an individual learns to accept, or positively regard, himself as he is positively regarded by the "significant others" with whom he interacts. In a counseling relationship the counselor becomes an important "significant other" in the life of the client. The counselor is in a position to accept what the client does and feels more completely than other "significant others" in the client's life. Rather than accepting conditionally only selected parts of the client, as other "significant others" are inclined to do, the counselor unconditionally accepts all that the client is or does. To accept what others, including the client, have rejected as part of the client's experiencing has the effect of helping the client also to accept them. That which was alienated and was defended against is integrated. When internal alienation has been reduced, the need which brought the client to counseling is diminished.

The foregoing discussion serves to relate acceptance by others to acceptance of self. Other theorists contend that acceptance of self is also related to acceptance of others.

Combs, another of Rogers's students, has described this later relationship. Speaking of the adequate position regarding individual, he comments:

The need for adequacy in the individual extends to the people, things, places, events, and ideas with whom and with which he becomes identified. The more adequate the personality, the broader and deeper will be the relationships he has discovered between self and others. The more adequate the personality, the more likely he is to feel a sense of oneness with things and people about him. . . .

The more adequate we become, the greater the identification we achieve. Acceptance of self is closely related to acceptance of others . . . (Combs and Snygg, 1959, pp. 247-248).

Erich Fromm has also described the relation between attitudes toward self and attitudes toward others:

. . . Love for others and love for ourselves are not alternatives. Neither are hate for others and hate for ourselves alternatives. On the contrary, an attitude of love for themselves will be found in those who are at least capable of loving others. Hatred against oneself is inseparable from hatred against others, even if on the surface the opposite seems to be the case. In other words, love and hatred, in principle, are indivisible as far as the difference between "objects" and one's own self is concerned (Fromm, 1939a, p. 513).

To summarize this discussion of the dynamics of acceptance, the way in which an individual (the client) experiences and believes he is regarded by others strongly determines the way in which he regards himself. The way in which he regards himself will strongly determine the way in which he regards others.

Considered from the point of view of the counselor, these interrelationships are highly important. It is the person who regards himself positively who is able to regard others similarly and thereby initiate self-acceptance in others. To be a self-accepting individual, the counselor must experience and believe himself to be regarded positively by others. The beliefs of the counselor about the way in which he is regarded by others assume cardinal importance for his effectiveness in counseling. The more he feels accepted by others, the more able he is to offer to others the vital therapeutic condition of unconditional positive regard. Beliefs of such a basic nature penetrate the province occupied by the theologian as well as the philosophically-minded counseling theorist.

Religious Beliefs and Pastoral Counseling

Several Protestant theologians (Tillich, 1960; Hiltner, 1952; Johnson, 1964; Oden, 1964; Jackson, 1964) consider the counselor's unconditional acceptance of the client to correspond to God's unconditional acceptance of man. Oden's comment is typical:

Psychotherapeutic healing implicitly presupposes an ontological assumption which is made explicit in the Christian proclamation.

. . . The healing process is initiated by the empathic presence of the counselor in the frame of reference of the troubled person, enabling him to achieve an increasingly clear picture of himself. . . .

. . . With a clearer perception of himself, the individual comes to accept himself amid his inadequacies and bizarre feelings, and acceptance which is only enabled by the counselor's genuine acceptance of them. Similarly, the response of faith to the forgiveness of God is the experience of being accepted and received in spite of one's inadequacies (Oden, 1964, p. 77).

Behaviors which express unconditional positive regard are similar to those of Jesus Christ who expressed the "agape" for God. Rogers (1965), in a quotation cited earlier, also detects this affinity. A theology which emphasizes the "agape" of God and a theory of counseling which emphasizes unconditional positive regard have similar behavioral implications.

"Agape," a word used in the Greek New Testament, has no exact parallel in English. "Love" is the commonly used translation. "Agape" acquires its unique meanings from the acts of Jesus Christ to whom the New Testament bears witness. In his treatment of others Jesus is said to reveal God's nature and the way in which He regards mankind. Johnson writes of the "agape" of God which is manifested in Jesus Christ:

As the Hebrew people have portrayed it, God so loved life that he made all creatures to dwell in peace and mutual aid. Man and woman

he created in his own image, endowing them with power to know and to decide what they would become (Genesis 1-3). To help man develop these potentialities, God made a covenant to instruct and co-operate with them in every good work. When again and again men rebelled and forsook the better way, God forgave them and healed them and offered them a new life (Psalms 103). God so loved the human family that he sent his son (John 3:16) to teach and show the way by ministering to everyone according to his particular need. In his willingness to suffer and die on a cross with forgiveness on his lips, this son Jesus has revealed the forgiving love of God, who seeks to reconcile our enmity and bring us into a new life (Johnson, 1964, pp. 172-173).

"Agape" love accepts the unacceptable. "Agape" love is able to accept the individual who has been rejected by others and by himself. In this unqualified and outgoing acceptance resides the power to overcome alienation and promote personal integration.

Belief in the "agape" nature of God has supplied several pastoral counselors with a theology to undergird the counseling function of the Christian minister. In counseling, as well as in all other activities, Cavert (1960, p. 16) proclaims, "The minister's distinctive role is to be the mediator of the grace and love and forgiveness of God."

Sewart Hiltner contends that it is an experience of, and belief in, God as "agape" which provides the minister with a perspective for his counseling task, or "shepherding" function.

The unique place occupied by shepherding in Christianity comes from the way in which our relationship to God and our relationship to our fellow men are regarded as inseparable. The Great Commandment of Jesus, "You shall love the Lord your God with all your heart, and with all your mind. . . . You shall love your neighbor as yourself," shows this relationship and of course emerges from our Jewish heritage (Matt. 22:37, 39 R.S.V.). It becomes clear to Paul and others that this commandment followed upon the fact that God first loved us. This is the basis for the high position held by shepherding in Christian practice . . . (Hiltner, 1958, pp. 17-18).

Paul Tillich offers this appraisal of the relationship between theological beliefs and ministerial functions:

Protestant theology can say again that acceptance by God of him who is not able to accept himself is the center of the Christian message and the theological foundation of preaching and pastoral counseling (Tillich, 1960, p. 20).

Tillich continues by elaborating upon the specific aims of all counseling, or care, as he terms it:

The aim of every care is the fulfillment of human potentialities. Helping means giving strength to overcome inhibitions and negativities which threaten to prevent fulfillment. This is the meaning of all functions of helping. Successful help overcomes negative elements which belong to human existence in all realms and which must be overcome if even fragmentary fulfillment is to be reached. Pastoral care is directed toward fulfillment in the dimension of the ultimate or eternal. The first aim, and in some sense the total

aim, toward which we have to work in pastoral care is "acceptance": man must accept himself in all his negativities, but he can do this only if he acknowledges that he is accepted in spite of these negativities (Tillich, 1959, pp. 22-23).

Tillich has acknowledge that there are other understandings of God within Christendom which threaten to negate "the good news of the Christian message, the doctrine of acceptance" (Tillich, 1960, p. 20). Specifically, these other understandings of God emphasize a distant, remote, and demanding God.

Robert Bonthius, one of Tillich's students, has elaborated upon this theme. He has distinguished three major theologies entertained within Christianity, each with its accompanying implications for self-acceptance. He relates this theological discussion to counseling theory and practice through the concept of self-acceptance. Theology and counseling have in common a concern to facilitate self-acceptance. However, only one of the three theologies he discusses is in agreement with the way in which counseling promotes self-acceptance. He labels this "path" to self-acceptance, meliorism. This term refers to the theology which emphasizes a belief in the "agape" nature of God. He further explains his use of the term:

Meliorism is pre-eminently that Christian view which thrills to the indeterminate possibilities not only of man but of his world under God. It envisions great and beneficent changes open to man by virtue of his real, if limited, freedom. And, seeing man thus surrounded by manifold resources, all within a harmonious universe and dependent in part upon his effort for development, meliorism endeavors to awaken him to the realization of these possibilities. It stresses the importance of man affirming himself and adapting what he has at hand, and above all it occupies itself with the elaboration of the positive means by which man can realize this greater beauty (Bonthius, 1948, p. 74).

Bonthius cites John Wesley, the founder of the Methodist Church, as meliorism's most outstanding historical representative. On the contemporary scene, Tillich, Hiltner, and Johnson are signal exponents.

A second path to Christian self-acceptance is rejectionism.

This is the rejectionistic pathway: the service of God in which the self is renounced. In the Latin, reicio means (narrowly) to cast behind or to throw back, as one throws a cloak back on the shoulders in order to leave the hands free. So the self is to be put out of the way in the interest of doing the divine will in every area of life (Bonthius, 1948, p. 1).

Bonthius relies upon John Calvin, a historical champion of rejectionism, to explain the theological beliefs about God associated with this path:

Central among the beliefs which lead to the advocacy of self-rejection is the concept of the transcendent majesty and power of God. . . . To be sure, there is even in Calvin, who made the most extreme emphasis on God's sovereignty, the sense of God's loving-kindness and tender mercy. It is all a matter of emphasis, and in Christian rejectionism the emphasis falls upon sovereignty, the transcendence, even the majesty of God. . . . (Bonthius, 1948, p. 4).

Ironically, self-acceptance is promoted by self-rejection if this path is followed. God accepts the person who rejects himself.

The third path, the forensic, distinguishes itself from rejectionism by an emphasis on the manner in which sinful man makes himself acceptable to God. Roman Catholic theology epitomizes this approach. The emphasis falls on moral self-regulation. An individual earns acceptance from God by keeping His absolute, unchanging Moral Law. If it is not kept, rejection and punishment from God follow. Consistent with this scheme, God is conceived as the Supreme Lawgiver.

In retrospect, Bonthius offers this concluding observation:

. . . It is undeniable that Christian priests have often represented God as a stern, punishing deity, a presentation which can only result in repression. Melliorism is psychologically sound in teaching that God, the Most Significant Other, is love, and that

no act of will, no imitation of others who have found peace, and no rule-following is sufficient to initiate the needed transformation of the inwardly divided life. For mental health needs two things from religion: knowledge of God's mighty and eternal love for them, and opportunity to respond personally to that love with all they have. In so far as a Christian clergyman presents God as the Most Significant Other who loves man fully and completely, and urges man to give themselves over to personal love of this God, they will be offering man a most efficacious therapy, a message of unlimited possibility for the fostering of self-acceptance (Bonthius, 1948, p. 200).

The fear Bonthius expresses that Christian ministers have "often represented God as a stern, punishing deity" has been strongly reflected in observations made by counseling theorists. These theorists seriously question the effectiveness of the minister in the counseling role.

Rogers has suggested that the beliefs of the Christian minister are incompatible with the beliefs of an effective counselor:

Religion, especially the Christian religion, has permeated our culture with the concept that man is basically sinful and that only by something approaching a miracle can his sinful nature be negated (Rogers, 1953, p. 56).

Arbuckle, who stresses the therapeutic effectiveness of unconditional acceptance, has raised a concern similar to Rogers's. Arbuckle (1965, Ch. 1) entertains

grave doubts as to whether a minister can accept an individual to the degree required for effective counseling. He advances a five-fold argument.

First, the minister has a "desire to convert and to change." Many denominations espouse the avowed purpose to convert individuals "to see the truth and the light" as they define it. Even if a religious counselor professes a God of accepting love, his practice will not reflect this belief, for his basic concern is to have the counselee adopt the beliefs and behaviors the church prescribes.

Second is the crippling effect on behavior of the minister's belief in man's sinful nature. Basically, the minister regards individuals as untrustworthy if left to their own resources. Rather than to accept, there is the tendency to judge. The minister stands as "the arm of a powerful organization that says, 'this is a sin that you should not have committed.'"

Third, the church has traditionally assumed a possessive, tutoring role for personal moral beliefs and behavior. By assuming such a strong responsibility for the individual, the minister cannot easily allow his counselee to assume responsibility for himself.

Fourth, "religion stands for authority and the control of human behavior." Meaning well, the church

and its representatives do harm to individuals. The minister seeks to have his counselee do the "right" thing according to the minister's definition of "right." Through efforts to control behavior toward the achievement of these "right" ends, the minister threatens the individual's initiative.

Fifth, as the last argument suggests, efforts to control another's behavior reflect a lack of faith, or trust, in the individual's potentialities. Because the minister doubts the capacity of his clients to overcome their difficulties, he seeks to resolve their problems for them.

Permeating these arguments presented by Arbuckle is a common theme. Ministers behave in censorious and controlling ways because they believe that individuals are sinful and untrustworthy at heart.

In view of Arbuckle's arguments, it may be reasoned that even if a minister were to emphasize a belief in God's basic nature as "agape," he would likely behave toward others as if he did not.

Summary and Statement of the Hypotheses

The foregoing discussion has revolved around two foci. One focus has been the importance of the counselor's

unconditional positive regard for his client. Rogers (1953) and other theorists contend that unconditional acceptance by the counselor facilitates self-acceptance and personality integration on the part of the client. The counselor who accepts himself is more able to accept his clients than the counselor who is less self-accepting. Rogers (1951) also contends that the counselor's philosophical and religious beliefs about man affect his ability to regard others positively.

The second focus in the foregoing discussion has been the relation of the minister's theological beliefs to his counseling behavior. Bonthius (1948) has identified three fundamental theologies within Christendom, each emphasizing a different attribute of God as most outstanding. Each theology has implications for self-acceptance. One of these theologies, historically related to the Methodist Church, places an emphasis upon the concept of God as "agape." The minister who conceives of God in this way is, theoretically, enabled to unconditionally accept others just as he conceives himself and others unconditionally accepted by God. Again, it is postulated that unconditional acceptance of others in a counseling relationship is related to the underlying religious and philosophical beliefs of the counselor.

Arbuckle has argued that ministers are unable to be unconditionally accepting of others. Basically, ministers believe that man is sinful and cannot be trusted. Consequently, ministers are censorious and controlling of others. They behave as if expressing authoritarian religious beliefs. Arbuckle's argument suggests that even if a minister were to emphasize a concept of God as "agape," his treatment of others in counseling would reflect authoritarian types of religious beliefs.

From this theoretical discussion propositions have been selected for empirical investigation. They are stated below as experimental hypotheses.

Hypothesis 1. Methodist ministers manifest unconditional positive regard in their counseling behavior.

Hypothesis 2. Methodist ministers entertain a God concept which emphasizes the attributes of unconditional positive regard.

Hypothesis 3. Methodist ministers who emphasize more strongly the attributes of unconditional positive regard in their God concept manifest more unconditional positive regard in their counseling behavior than do ministers who less strongly emphasize the attributes of unconditional positive regard in their God concept.

Hypothesis 4. A negative relationship exists between authoritarian religious beliefs and the manifestation of unconditional positive regard in counseling behavior.

Delimitation of the Study

It is beyond the scope and purpose of this study to supply prescriptive definitions for "God" or "religion." The study investigates human conceptions of God, not what God is apart from human conceptions. Grensted's comment reflects this point of view:

. . . The question of the existence of God does not really arise at all. . . . Actually the material for the psychologist lies not in the existence of God but in the forms under which we approach and apprehend him. Faith and practice come properly within the scope of psychological analysis. But the truth of the primary assumption of the real existence of that all-inclusive and supreme Other to which we give the name God is a matter not for the psychologist but for the metaphysician, or perhaps for the saint. The psychologist can do no more than examine our response to the ultimate reality, so far as that response can be seen and recorded. Our beliefs and worship, and for that matter our sins, lie open to his inspection. God does not (Grensted, 1952, p. 16).

Consistent with Grensted's statement, Babin observes that it is

possible to see a reflection of God in certain forms of human expression and by that

means also to obtain some idea of the ways in which man normally apprehends God and by which God himself becomes incarnate in man throughout the ages (Babin, 1964, pp. 195-196).

"Religion," as "God," defies categorical definition. Clark (1958), investigating the definitions of religion used by social scientists, found no consistent understanding of the term. He concluded that it is necessary, however, for the scientific investigator of religion to describe empirically what he is studying. In keeping with this admonition, religious beliefs are defined in this study by the instruments used to measure them (Armatas, 1962; Levinson and Lichtenberg, 1950).

CHAPTER II

REVIEW OF RELATED STUDIES

Introduction

The research reviewed in this chapter appears in two divisions. The first division treats studies of the counselor and the counseling relationship. The second division treats studies of the relation of religious beliefs to behavior and personality. A final section summarizes the presentation in the light of the hypotheses stated at the conclusion of Chapter I.

The Counselor and the Counseling Relationship

Research findings suggest that counselors and therapists of different theoretical orientations establish similar types of relationships with their clients.

Heine (1950) selected for study twenty-four individuals who were judged to have successfully undergone psychotherapy with therapists of different orientations. These persons reported similar relationships with their therapists. The therapists were accepting.

They encouraged their clients to express and clarify their feelings. They did not interfere with their clients' decision-making.

Fiedler (1950) found that experienced therapists of different theoretical orientations described the "ideal" therapeutic relationship in similar ways. Warm and respectful concern for the client was commonly emphasized. On the basis of this and other studies Fiedler concluded:

(a) that all psychotherapies have as their effective core the interpersonal relationship rather than specific methods of treatment, (b) that the relationship is created by the therapist, and (c) that the therapist's conveyed feelings rather than his methods are the prerequisites to the formation of a therapeutic relationship (Fiedler, 1953, pp. 296-297).

Becker (1958), inspired by Fiedler's findings, undertook a similar study among pastoral counselors in a hospital setting. Eleven pastoral counselors sorted Fiedler's Q-sort deck with the instruction to describe the "ideal" counseling relationship. The sorts were compared with those reported by Fiedler among professional therapists. There were strong similarities. However, the strongest relationship existed between client-centered therapists and pastoral counselors.

The dimensions of "trust" and "religious climate" were also measured by another Q-sort which Becker

developed. Pastoral counselors were found to distinguish themselves from professional therapists by their attempts to communicate the forgiveness and acceptance of God to their clients.

An "Interview Analysis Schedule" was constructed from the Q-sort findings. Twenty-two "good" and twenty-two "poor" hospital interviews by pastors were identified. Four judges rated the forty-four interviews not knowing the prior classification into which each was placed. They used the Interview Analysis Schedule. The judges concurred in identifying the twenty-two "good" interviews as most representative of the "ideal" pastoral counseling relationship.

A proposal made by Becker at the conclusion of his study influenced the purpose of the present study. He suggested that an investigation similar to his be conducted among pastors in the parish setting. He further proposed that the relationship between the theological beliefs and counseling behavior of pastors be explored.

In a different type of study Dittes (1957) measured the galvanic skin response (GSR) of counselees during an interview. Judges observing the interview rated the therapists on the degree of warmth and

acceptance offered their counselees throughout the session. When a therapist was judged to offer less warmth and acceptance the GSR level of the client rose. Interpreting GSR as an index of threat, Dittes concluded that warm, accepting behaviors of the therapist facilitates the establishment of a threat-free relationship.

Halkides (1958) studied Rogers's (1957) "necessary and sufficient conditions": empathy, unconditional positive regard, and counselor congruency. Rating scales were developed for each of these, including a fourth to assess the appropriate matching of the counselor's responses to the emotional level of the client's expression. Samples of counselor-client interaction were extracted from recordings of ten "most successful" and ten "least successful" cases. Judges rated these randomly arranged sections. The ten "most successful" cases were found to have present in them the highest degree of the three variables: empathy, unconditional positive regard, and counselor congruency.

Truax and Carkhuff (1964) report that Hart (1960), using Halkides's data, could not replicate his results.

Barrett-Lennard (1959) reported a study with findings consistent with those of Halkides. Clients

used rating scales at the end of the fifth interview to evaluate their perceptions of the therapist. Experienced therapists were found to manifest the highest degrees of empathy, unconditional positive regard, and genuineness. These conditions were also found to characterize the relationships which had successful outcomes among the most troubled clients.

In a study of group psychotherapy, Truax (1961) focused on the variables of empathy, unconditional positive regard, and counselor genuineness. He identified the different amounts of variance accounted for by each in measures of "intrapersonal exploration." Judges rated randomly arranged three-minute passages from various group sessions. Ratings of empathy, unconditional positive regard, and counselor genuineness were found to correlate positively with the measures of "intrapersonal exploration." Unconditional positive regard correlated positively with empathy, but not with genuineness. Further, it was determined that unconditional positive regard accounted for no additional variance beyond that accounted for by empathy and genuineness. Truax concluded:

It might be speculated that Unconditional Positive Regard for another person is a precondition for the development of accurate and deep understanding of such other person.

Such a viewpoint would regard the therapist as bringing two separate and independent personal or attitudinal characteristics to the psychotherapy relationship: a warm understanding of the patient, and an honest openness to experiencing. In any event, the above findings suggest a modification in the current client-centered theory of psychotherapy: of the three hypothesized necessary therapist conditions, Genuineness and Empathy alone appear sufficient (Truax, 1961, p. 26).

Reporting for the research team headed by Rogers at the Wisconsin Psychiatric Institute, Truax (1963) publicized a new and remarkable finding. When therapists offered low degrees of empathy, unconditional positive regard, and genuineness to fourteen schizophrenics, personality disintegration resulted. On the other hand, consistent with results of previous research, patients who received high degrees of these variables were judged to have undergone constructive personality change. With the latter, improved group, unconditional positive regard was found to correlate positively with the measures of constructive personality change. Carkhuff and Truax (1966) cite findings from studies of less pathological populations which support these relationships suggested by Truax (1963).

Combs (1961) has inspired investigations of beliefs and perceptions of effective counselors, teachers, and other helpers. He has advanced propositions pertaining to the nature of the perceptual organization of these individuals.

Combs and Soper (1963) studied the perceptual organization of twenty-nine counseling students at the conclusion of an NDEA Counseling and Guidance institute. Instructors ranked the students in the order of their estimated potential to become effective counselors. Four judges, sophisticated in Combs's theory, rated accounts of a "human relation incident" submitted by each student. There were twelve scales to correspond to the twelve perceptual dimensions. Rank-order correlation coefficients indicated that those students judged to have more potential were more likely to have assumed an internal rather than external frame of reference; were people- rather than thing-oriented; saw others as able, dependable, friendly, and worthy; as opposed to unable, undependable, unfriendly, and unworthy. With reference to perceptions of the self, the students judged to have more potential were identified with rather than apart from people; viewed themselves as "enough" rather than as "wanting"; and were self-revealing rather than self-concealing in their relationships with others. With reference to their perceptions of the task in counseling, they saw their function as freeing rather than controlling other persons. Further, they were characterized by an altruistic rather than a narcissistic attitude and by a concern for the larger rather than the smaller meanings experienced by others.

Benton (1964) studied the perceptual organization of Episcopal priests. Bishops identified two groups of priests, one group judged to be effective pastoral counselors and one judged to be ineffective. Each of the thirty-two priests responded to ten "Pastoral Problems" and to card thirteen of Murray's Thematic Apperception Test. Each priest further described three pastoral incidents in which he felt he had been successful. Three judges, sophisticated in perceptual theory, rated the response protocols for each priest. There were five scales to measure the five perceptual dimensions under study. The results indicated that:

1. Effective pastors see themselves as more identified with people than do ineffective pastors.
2. Effective pastors, in their relationships, see other people as more able than do ineffective pastors.
3. Effective pastors tend to relate to people more as persons than do ineffective pastors.
4. Effective pastors see their role as being more involved with people than do ineffective pastors.
5. Effective pastors perceive the purpose of their pastoral task more as freeing their counselees than do ineffective pastors (Benton, 1964, pp. 60-61).

The studies by Combs and Soper (1965) and by Benton (1964) suggest that an individual beliefs about himself and others are related to effective behavior

in a counseling situation. Because effective counselors believe individuals are able, dependable, and trustworthy, they approach their task with the intent to free rather than to control or change their clients.

Jones (1961) studied simulated counseling behavior of undergraduate students with known scores on the California F Scale (Adorno, Frenkel-Brunswik, Levinson, and Sanford, 1950), a measure of authoritarianism. Previous research findings based on the behavior of authoritarians and nonauthoritarians in interpersonal settings led Jones to formulate this observation:

Generally the authoritarians tend to be less sensitive to psychological and personality qualities of individuals than to external variables such as status symbols. This latter factor results in displacement of hostility from high to low status figures. The authoritarian individuals show less ability to develop rapport and are more directive and overbearing when placed in positions of leadership, particularly where the followers are clearly of inferior power and status ... (Jones, 1961, pp. 10-11).

For the purposes of his own investigation, Jones explored the hypotheses that (1) "authoritarian individuals will be more rejecting of psychiatric patients than will nonauthoritarians" and that (2) "authoritarians will be less accepting of the patient's verbal productions, and less understanding of their problems than will nonauthoritarian individuals."

Authoritarians were expected to pronounce judgments, give advice, and seek to control the interview.

Students were chosen as subjects rather than professional counselors. By the choice of subjects Jones sought to avoid the confounding effects of training on authoritarian tendencies of the counselor.

The subjects were shown films of four psychiatric interviews (Strupp and Jenkins, 1963) and each was asked to respond as if he were the counselor. Various methods of content analysis were applied to these responses. The data supported Jones's hypotheses with some minor exceptions.

Jones concluded that authoritarian tendencies in would-be counselors seriously weaken their potential effectiveness.

It can be inferred by comparing Jones's findings with those of Combs and Soper (1963) and Benton (1964) that authoritarian individuals behave consistently with their underlying beliefs and perceptions of themselves, others, and their purposes in counseling.

Religious Belief and Behavior

Selected studies considered here appear under the following headings: (1) Character, prejudice, and authoritarianism; (2) Self-concept; and (3) Concept of God.

Character, prejudice, and authoritarianism

The relationship of religious beliefs to character behavior is uncertain. Hartshorne and May (1928) were unable to detect a relationship between religious training and deceitful behavior in children. Scholl and Becker (1964) could not identify differences in religious beliefs among institutionalized delinquent boys when compared with church-affiliated youth nominated by their pastors. Zuk (1959), however, found that Catholic mothers were more accepting of their retarded children than were non-Catholic mothers. Perhaps the religious beliefs of the Catholics pertaining to Divine forgiveness assisted them to make a better adjustment than non-Catholics.

Lowe (1955) reported that individuals with dogmatic religious beliefs have less social concern, less variety of interests, less awareness of reality, and more conventionality than individuals with "reduced religiosity."

Findings from studies of religion and prejudice have been summarized by Argyle:

Regular and devout church attenders tend to be less prejudiced than non-attending members, though religious people in general are more prejudiced than non-religious people. Catholics are more prejudiced, closely followed

by major Protestant denominations; Jews and sect members are the least prejudiced (Argyle, 1958, p. 85).

O'Reilly and O'Reilly (1954) contend that the relationship between religion and prejudice is more complex than Argyle's statement indicates. They found that Catholics vary in the degree to which they subscribe to official Church dogma. Those who agree with Church dogma the most are also the most prejudiced. Studies which consider the types of beliefs and their meanings to the individual are perhaps more helpful than those studies limited to a consideration of affiliation and practice.

Levinson collaborated with Lichtenberg to develop the Religious Conventionalism Scale (Levinson and Lichtenberg, 1950), a measure of authoritarian and equalitarian types of religious beliefs. The scale has been found to correlate positively and at high levels of significance with both the California E and F Scales, respectively, measures of prejudice and authoritarianism. (Levinson and Schermerhorn, 1951). Levinson has been led by his findings to consider the possibility of an authoritarian personality trait which is expressed toward diverse attitudinal objects. However, a factor analytic study of several measures of authoritarian attitudes failed to produce conclusive results

(O'Neil and Levinson, 1954). The investigators found the first factor heavily loaded with items from the Religious Conventionalism Scale.

This finding of O'Neil and Levinson lends support to a conclusion reached by Brown (1962). His data suggest that religious beliefs constitute a relatively isolated cognitive system in which intensity of belief is independent of the strength of opinions about other matters.

Ranck (1954) used the Religious Conventionalism Scale in conjunction with the McLean Inventory of Religious Concepts (McLean, 1952), to explore the relation of religious beliefs to authoritarianism, submissiveness, and psychopathology in a group of eight hundred theological students. Earlier attempts by both Symington (1935) and Dreger (1952), the latter using projective techniques, failed to detect relationships between different types of religious beliefs and personality disorder. Ranck reported a similar finding with respect to personality disorder. However, a relationship significant beyond the .01 level was detected between scores on the combined religious belief scales and scores on both the California E and F Scales.

The relationship between authoritarian religious beliefs and F Scale scores, considered in conjunction

with findings reported by Jones (1961), suggests a relationship between authoritarian religious beliefs and counseling behavior. Jones found individuals with high F Scale scores to be more judgmental, more advising, and more controlling in a counseling situation than individuals with low F Scale scores. This logically indicates that individuals with authoritarian religious beliefs will behave similarly to Jones's subjects in a counseling situation.

Other investigators have detected the association of conservative, orthodox religious beliefs with measures of ethnic prejudice. Wilson (1960) reports a positive correlation of "extrinsic" religious orientation, a concept advanced by Allport (1954), with a measure of ethnic prejudice and scores on the Religious Conventionalism Scale. Feagin (1964), studying two hundred and twenty-eight attenders of the Southern Baptist Church, also found a strong relationship between measures of extrinsic orientation and of prejudice. He detected an additional relationship between strong orthodox beliefs and the measure of prejudice. Again, as in Ranck's (1954) study of theological students, conservative beliefs were found to be related through a measure of ethnic prejudice to potentially rejecting behavior.

Self-concept

Cowen (1954) studied the negative self-concept as a personality measure. He detected a tendency for individuals with high self-concept scores to hold less intense religious beliefs than those with low self-concept scores. Strunk (1958a) obtained contradictory results when Cowen's study was replicated. Strunk (1958b) also reported that high school students with affirmative self-concepts tended to score higher on the Religious Scale of the Allport-Vernon-Lindzey Study of Values, than did those who had less affirmative self-concepts. But Pyron (1961), also using the Allport-Vernon-Lindzey Study of Values, found that subjects with high self-reliance scores had their highest value scores on the Theoretical and Aesthetic Scales, not on the Religious Scale.

Glass (1963), studying Catholics, Protestants, and non-affiliates, concluded that security and insecurity scores are not associated with religious beliefs, church attendance, or consistency in religious behavior.

Turner (1963) explored the degree of certainty with which religious beliefs were held by a group of ninety-three male and female volunteers from five Protestant churches. Those who were most certain of their

religious beliefs were also less differentiated in their self-concepts and more repressive than those who were less certain of their beliefs.

A study similar in concern to Turner's was conducted by Dittes (1959) with one hundred Protestant theological students. He explored the effect of high and low levels of self-esteem upon "impulsiveness of closure." His finding indicated that threats, or assaults, on self-esteem dispose an individual to seek certainty of meaning. Individuals with high self-esteem were found to tolerate more ambiguity and uncertainty of beliefs than individuals with low self-esteem. Dittes inferred from his findings that belief in acceptance by God has the effect of increasing self-esteem and enabling an individual to be more tolerant and flexible.

Concepts of God.

Some investigators have limited their investigations to particular aspects of religious belief. Thurstone and Chave (1929) developed scales to assess attitudes toward the Church, toward God, etc. Nelson and Jones (1957) developed a Q-sort to study individual conceptions of God and Jesus. Subjects were asked to make four separate sorts using the same deck. The instructions varied for each sort. They were asked to sort the cards to describe respectively God, Jesus,

father, and mother. Greater similarity was found to exist between God and mother sorts than between the God and father sorts. Strunk (1959) replicated the study with twenty "religiously oriented" college students and obtained contradictory results. God and father were found to be more related than in the Nelson and Jones findings.

Armata's (1962), using factor analysis, identified various concepts of God held by two hundred Catholic female college students. He developed a Q-sort consisting of sixty-four adjectives. The subjects used these adjectives to describe God on a continuum from MOST DESCRIPTIVE OF GOD to LEAST DESCRIPTIVE OF GOD. Fourteen factors were derived from analysis of these data. The first factor expressed a wrathful, avenging, demanding, and punishing concept of God.

Replication of Armata's procedure with responses obtained from three hundred and sixty-four undergraduate university students resulted in a different factor structure (Spilka, Armata's, Nussbaum, 1964). The first factor expressed a considerate, comforting, helpful, and warm concept of God. Comparing these results with the earlier ones of Armata's (1962), the investigators comment:

In general it may be concluded that different groups may possess varying God-concepts and this may be a function of special religious training. The wide variety of such God images evidenced by even a relatively homogeneous group may illustrate the influence of views prevalent in the general culture. Before any more definitive answers can be suggested, further exploration of not only group but individual patterns of God-concepts must be conducted. It is quite possible as has already been demonstrated that such patterns of God-concepts may relate to various social-attitudinal expressions. Similarly how such may function relative to personality structure and needs may prove to be a fertile area for further investigation (Spilka, Armatas, and Nussbaum, 1964, p. 35).

Spilka and Reynolds (1965) used Armatas's Q-sort and factor structure to study the relation of God concepts to scores on a measure of prejudice. It was found that individuals who viewed God as firm, real, fatherly, and human were less prejudiced than those who viewed God as abstract, distant, impersonal, and inaccessible. The investigators contend that the prejudiced individual must conceive of God as abstract, distant, impersonal, and inaccessible. For, as they explain,

. . . A God involved and interested in the affairs of men would be a definite threat to a religious-prejudiced person for he or she would seem to understand the direct conflict of his ideas and feelings with the Golden Rule and brotherhood notions fundamental to Christianity . . . (Spilka and Reynolds, 1965, p. 167).

Spilka and Reynolds found an abstract, distant, impersonal, and inaccessible concept of God related to scores on a measure of prejudice. Jones (1961), as indicated earlier, found high scores on another measure of prejudice related to judgmental, advising, and controlling behaviors in a counseling situation. These findings suggest that an abstract, distant, impersonal, and inaccessible concept of God is related to judgmental, advising, and controlling behavior in a counseling situation.

The God concept of emotionally disturbed individuals has been compared with the God concept of those not emotionally disturbed.

Rutledge (1951) has argued that the degree of emotional maturity attained by a "religious" person is dependent upon his image of God. Rutledge observes that God is described in highly different ways in the Bible. Often the young are nurtured predominantly upon Old Testament stories which portray "a God of wrath, vengeance, cruelty, inconsistency, punishment . . ." This has the effect of "putting the fear of God" into the minds of children.

This conception is later contradicted by the New Testament emphasis on a God who offers Himself as an immediate aid in overcoming difficulties experienced in

living. In many clinical cases, Rutledge contends, individuals entertain a "split" conception of God which is dominated by a fixation on the early, rejecting conception of God.

Hardt (1963) investigated differences in concepts of God in neuropsychiatric in-patients and a control group of "normal," general medical and surgical patients. His findings were (1) that God is conceived as punitive, wrathful, cruel, and arbitrary to a greater degree among neuropsychiatric patients than among "normal" patients and (2) that God is conceived as accepting, loving, and forgiving to a greater degree by "normal" patients than by neuropsychiatric patients.

Hardt's investigation was provoked by findings reported by Keidel (1957), Nilsen (1952), and Reifsnyder and Campbell (1960). Hardt reports that Keidel (1957) found a benevolent, fatherly view of God entertained by individuals possessing mental maturity; that Nilsen (1952) found lowered self-esteem, emotional instability, and social maladjustment associated with the view that "God is a strict God," and emotional stability and personality integration associated with the view that "God is a kind God"; and that Reifsnyder and Campbell (1960) found that neuropsychiatric patients express a view of

God as more vindictive, punitive, controlling and less forgiving than do "normals."

Considered together, these studies lead to the conclusion that individuals who conceive of a God who regards them positively are more self-accepting and more integrated in personality than are individuals who conceive of a God who regards them negatively.

Summary

Research in psychotherapy indicates that unconditional positive regard offered by the counselor to the client is associated with improved outcome. Research also indicates that counselors who regard their clients positively are characterized by common perceptions and beliefs about people as able, dependable, friendly and worthy. Such counselors perceive their task in counseling as freeing their clients rather than controlling them. On the other hand, studies of the authoritarian individuals in a counseling situation reveal that they manifest judgmental, advising, and controlling behaviors.

Investigations of religious beliefs reveal that conservative or conventional beliefs are associated with authoritarianism. The relationship between religious beliefs and level of self-esteem is not clearly understood,

but some findings suggest that certain types of religious beliefs may be associated with high levels of self-esteem.

Beliefs about the nature of God have been found to be related both to authoritarian behavior and to personality integration. The belief that God is abstract, impersonal, and removed from involvement in human affairs is associated with prejudiced attitudes. The belief that God is punitive, cruel, wrathful, and arbitrary is more prevalent among neuropsychiatric patients than among "normal" patients. Belief in an accepting, positively regarding God are more common among "normals" than among neuropsychiatric patients.

These findings, considered together, provide empirical grounds for the pursuit of the purposes of the present investigation. This study seeks to determine if pastoral counselors who believe that God regards them positively manifest positive regard in their counseling behavior. This study further seeks to determine if authoritarian religious beliefs are related to the manifestation of positive regard in counseling behavior.

CHAPTER III

DESIGN AND METHODOLOGY

Introduction

The hypotheses investigated in this study are stated below.

Hypothesis 1. Methodist ministers manifest unconditional positive regard in their counseling behavior.

Hypothesis 2. Methodist ministers entertain a God concept which emphasizes the attributes of unconditional positive regard.

Hypothesis 3. Methodist ministers who emphasize more strongly the attributes of unconditional positive regard in their God concept manifest more unconditional positive regard in their counseling behavior than do ministers who less strongly emphasize the attributes of unconditional positive regard in their God concept.

Hypothesis 4. A negative relationship exists between authoritarian religious beliefs and the manifestation of unconditional positive regard in counseling behavior.

To explore these hypotheses, twelve samples of counseling behavior were obtained from each of one hundred and five Methodist ministers in simulated counseling

situations. Three scales were developed to be used by three trained judges to infer the presence of unconditional positive regard from the samples of counseling behavior. God concepts were inferred from the rank ordering of sixty-four adjectives in a Q-sort. A measure of authoritarian religious beliefs was obtained from a scale developed for this purpose. A personal data questionnaire provided additional data descriptive of the sample.

Design

The mean for the distribution of ratings of unconditional positive regard was used to test Hypothesis 1.

The means for individual adjective-items of the Q-sort were ranked and used to test Hypothesis 2.

The Q-sort data were factor analyzed to yield basic dimensions of the God concept entertained by the subjects. It was anticipated that one or more factors would describe attributes of unconditional positive regard. These factors were treated as scales and the scores obtained from them used in correlation analysis with the ratings of unconditional positive regard inferred from counseling behavior. Hypothesis 3 was tested by the resulting coefficients.

Scores obtained from the scale measuring authoritarian religious beliefs were used in a correlation analysis with ratings of unconditional positive regard in counseling behavior to test Hypothesis 4.

Other scores were obtained by treating the responses to items selected from the personal data questionnaire as scales. These items were (1) age, (2) number of children, (3) level of educational attainment, (4) years of service in the ministry, and (5) estimated amount of time spent in some form of counseling. Other items were used to divide the subjects into groups for the purpose of computing group mean ratings of unconditional positive regard. The null hypothesis that the means were not different was tested by the t-test (Garrett, 1958, Ch. 9) for the following combinations: (1) Conference and Supply ministers, and (2) ministers who had received training in counseling and ministers who had not.

Correlation coefficients used to test Hypotheses 3 and 4 were computed by the Pearson product-moment method (Garrett, 1958, Ch. 6).

The Sample

One hundred and ninety-six Methodist ministers affiliated with the Florida Annual Conference of the Methodist Church were invited to participate in the study.

One hundred and eleven accepted. Six subjects submitted incomplete responses and were excluded from the study data. One hundred and five were included in the study.

The ministers involved in the investigation were serving churches in the Jacksonville, Gainesville, Orlando, and Tampa Districts of the Florida Conference. The Conference is divided into twelve geographical districts for administrative purposes. Each district is identified by a city located near its geographical center.

The Methodist ministry is composed of two types of ministers: the Conference minister and the Supply minister. The Conference minister must complete either (1) an undergraduate degree and a graduate theological degree or (2) an undergraduate degree and a four-year correspondence course of theological study administered by The Methodist Church. He must also complete a trial period of service. Having met these qualifications, he is eligible for Conference membership. As a Conference member this minister is subject to annual appointment by the Bishop to any church in the twelve Conference districts. As a matter of common practice, the Conference minister serves four years in one location before being moved to another. This itinerant ministry provides an approximate representative sample of Conference members in each of the twelve districts.

Supply ministers, on the other hand, are laymen. In most cases these ministers have not received the education required for admission to the Conference. They have received a high school and, in some cases, a college education, plus some professional training through workshops, short-term courses of study, and correspondence courses. The Supply minister is typically a permanent resident of a rural community in which he serves a small church. He is not subject to the Bishop's annual appointment.

Table 1 presents the distribution of Conference and Supply ministers in the districts studied.

TABLE 1
DISTRIBUTION OF PROFESSIONAL AND SUPPLY
MINISTERS IN THE DISTRICTS STUDIED
(N=196)

Type	Number	Per cent
Conference	152	77.6
Supply	44	22.4
	196	100.0

Table 2 presents the distribution of Conference and Supply ministers who participated in the study.

TABLE 2
DISTRIBUTION OF PROFESSIONAL AND SUPPLY
MINISTERS WHO PARTICIPATED IN THE
STUDY (N=105)

Type	Number	Per cent
Conference	94	89.5
Supply	11	10.5
	105	100.0

A comparison of Tables 1 and 2 reveals that the proportion of Conference ministers in the sample was greater than the proportion of Supply ministers, based on the population from which each group was drawn.

The one hundred and five ministers included in the study ranged in age from 25 to 70 years. The mean age was 40.81 years. The standard deviation of the distribution was 9.98 years.

All ministers were married.

The number of children ranged from 0 to 6. The mean number of children was 2.51. The standard deviation of this distribution was 1.50 children.

The years of service in the ministry ranged from 1 to 44 years. The mean number of years was 13.09. The standard deviation of this distribution was 8.95 years.

Each minister was asked to indicate his level of formal education attainment by checking designated response options on a personal data questionnaire (Appendix B). For purposes of tabulation and presentation in Table 3, certain response options were combined.

TABLE 3
HIGHEST LEVEL OF FORMAL EDUCATIONAL ATTAINMENT
ACHIEVED BY 105 METHODIST MINISTERS

Educational level attained	Number	Per cent
Doctor's degree, but not in addition to Bachelor of Divinity degree*	1	1.0
Master's degree in addition to Bachelor of Divinity degree	7	6.7
Bachelor of Divinity degree	78	74.3
Undergraduate bachelor's degree	10	9.5
High School diploma	9	8.5
	105	100.0

*The Bachelor of Divinity degree is awarded by theological seminaries for three years of graduate study beyond the undergraduate bachelor's degree.

Two items on the personal data questionnaire provided information descriptive of counseling practice and training. Each subject was asked to approximate the amount of time he spent in some form of counseling. Table 4 reports the finding.

TABLE 4

PER CENT OF TIME SPENT IN SOME FORM OF
COUNSELING BY 105 METHODIST MINISTERS
ACCORDING TO THEIR OWN ESTIMATES

Per cent of time spent in counseling.	Number	Per cent
35% - 49%	4	3.8
20% - 34%	17	16.2
10% - 19%	27	25.7
5% - 9%	33	31.4
Less than 5%	24	22.9
	105	100.0

Approximately 55 per cent of the ministers spend less than 10 per cent of their time in counseling. Approximately 25 per cent spend from 10 to 19 per cent of their time in counseling. Exactly 20 per cent spend from 20 to 49 per cent of their time in counseling.

Eighty-nine ministers (84.8 per cent) had received some type of formal training in guidance, counseling, or pastoral care. The remaining sixteen ministers (15.2 per cent) reported no training. Among those who had received training several different types of sources were reported. These are indicated in Table 5. Ministers who reported more than one source of training were, of course, included in more than one of the categories in Table 5.

Method of Sampling Counseling Behavior

Two simulated counseling situations were used to elicit counseling behavior. The first was a 16 mm. sound film of a dramatically re-enacted, initial interview with a psychiatric in-patient (Strupp and Jenkins, 1963). The second was Benton's (1964) Pastoral Problems Response Blank. Benton's problems portray individuals with difficulties in living who have come to a minister for help. To both the individual in the film and the individuals in the Pastoral Problems, each minister was asked to respond as if he were the counselor.

The film

During the 20-minute film there were seven 30-second breaks. These occurred immediately following selected statements by the client. During the breaks

TABLE 5
 SOURCES OF COUNSELING TRAINING AMONG 105
 METHODIST MINISTERS*

Source	Number
Graduate school (other than seminary) courses in guidance, counseling, or psychology	3
Seminary courses in pastoral counseling	75
College courses in psychology, guidance, or sociology	34
Other	
Seminars, short courses, and workshops	20
Clinical hospital training	16
Correspondence courses	8
Armed Forces Chaplaincy School	2

*Ministers reporting more than one source of training are included in each appropriate category.

the words "WHAT WOULD YOU DO" appear against a black background on the screen. Subjects were asked to write their responses on sheets of paper sequentially numbered to correspond to the numbers of the breaks.

The film presents a man described by Strupp and Jenkins (1963, p. 326) as follows:

. . . The patient is a short, somewhat obese man in his forties. He is not overly aggressive, but is quite resentful and plainly determined to reveal as little information as possible about himself. . . . His major problem was described as "alcoholism."

This film was selected for several reasons. First, the investigator, the members of his supervisory committee, and a group of campus ministers at the University of Florida all agreed that the client was not too troubled for presentation to the ministers. It was further agreed that it was easy to imagine the client going to his minister for help, at least for an initial interview.

Sandler (1966) recently reported findings of a questionnaire survey of more than five hundred ministers in Nashville, Tennessee. He was seeking descriptive information about the counseling activities of the ministers. The ministers indicated that they very frequently dealt with individuals having drinking problems without making a referral to a psychiatrist or psychologist.

Sandler's finding indicates that being confronted by a man with a drinking problem presents a situation which ministers are accustomed to handle.

The film was selected for a second major reason. The Methodist Church advocates total abstinence. The Social Creed of The Methodist Church (1960, p. 696) in part reads:

The Methodist Church reasserts its long-established conviction that the legalization of intoxicants as beverages violates the Christian standards of morality and social concern which the nation claims to accept. . . .

The Methodist Church is in militant opposition to the liquor traffic also because its product assails the highest centers of personality and its procedures contribute greatly to the sickness and degradation of people, leading to deterioration of character, discord in family life, neglect and suffering of children. The use of alcoholic beverages adds serious and avoidable hindrance to our fellowship with God and creative helpfulness to men. Therefore, the church continues its unceasing battle against intoxicating liquors.

Because the church seeks to lead believing souls into fullness of life in Christ, our appeal is for total abstinence from all uses of intoxicants.

This statement suggests that Methodist ministers may entertain rejecting attitudes toward alcoholic beverages and against those who are identified with them. On these grounds the film was thought fairly to challenge Methodist ministers to experience unconditional positive regard.

A final reason for the selection of the film pertains to the client's hostility. Client hostility often presents a difficulty for even experienced, professional therapists. But, as Hiltner (1952), Hudson (1951), and Bateman and Jensen (1958) indicate, a person who believes in Christian non-violent teachings is particularly troubled when confronted by hostile, aggressive behavior. He is likely to attempt to suppress or reject hostile behavior in others rather than to accept it and encourage its expression. Once again, the film was thought fairly to challenge Methodist ministers to experience unconditional positive regard for an individual involved in behavior likely to be objectionable to them.

A typescript of the film soundtrack appears in Appendix C.

The Pastoral Problems

Each individual portrayed in the Pastoral Problems Response Blank (Benton, 1964) has his particular, yet frequently encountered, difficulty in living. Benton created these hypothetical individuals out of his own counseling experience as an Episcopal priest.

These problems are designed to be read to the subjects. First the administrator reads a short statement which introduces the individual, suggests the nature

of his problem, and locates the interview in time and place. This is followed by a statement that is to be imagined as being made by the individual himself at the opening of the interview with the pastor.

Five of the original ten problems were selected for the present investigation. These problems represented marital conflict, adolescent rebellion, fear of death, guilt, and bothersome sexual behavior. Names of Episcopal church offices and activities were modified to correspond with Methodist usage. A copy of the five Pastoral Problems appears in Appendix D.

Measurement of Unconditional Positive Regard

Three scales were developed to rate the degree of unconditional positive regard reflected in the written samples of simulated counseling behavior. The scales were suggested by writings of Carl Rogers (1951, 1957a, 1961, 1965).

Rogers (1957a) states that unconditional positive regard is a quality of experiencing on the part of the counselor for the client. Being an inner quality of experiencing, it cannot be directly measured. Rather, it must be inferred from the overt behaviors of the counselor. Combs and his associates have demonstrated the

effectiveness of inference as a research tool (Combs and Soper, 1963; Benton, 1964; and Courson, 1965).

The effective use of inference methodology depends largely upon the sophistication and skill of the judge making the inference. Indeed, the judge is the research instrument. Predicated upon a firm conception of the quality of experiencing under investigation, the judge develops his own operational definitions. Courson (1965) has described inference methodology in greater detail.

Unconditional positive regard was defined by the investigator as consisting of three aspects, or dimensions. These dimensions identified types of inner experiencing for which the judges were to develop operational definitions. Each dimension was presented as a continuum. At one end of the continuum, the positive pole, was an aspect of unconditional positive regard. At the other end, the negative pole, was an aspect of negative regard. A Likert (1932) scale format was applied to each dimension. Each scale had seven categories. This permitted the positive pole aspects to be rated as present in one of three degrees. Similarly, the negative pole conditions could be rated as present in one of three degrees. The middle, or "neutral," region of the scale was designated to indicate that

neither of the polar conditions was present, or that both were present in equal, offsetting degrees.

A copy of the three scales appears in Appendix G.

Since each scale measured only one aspect of unconditional positive regard, the three scale ratings were summed to yield one, over-all rating of unconditional positive regard.

Measurement of God Concept

Armatas (1962) developed a Q-sort, consisting of sixty-four adjectives, to express God concepts on a continuum from MOST DESCRIPTIVE OF GOD to LEAST DESCRIPTIVE OF GOD.

The list of adjectives was empirically derived from responses of one hundred and ten undergraduate university students, fifty-five nursing students, and forty middle-aged persons attending Methodist Sunday School classes. They were asked: "What does God mean to you?" These responses were classified by ten judges as belonging to one of the following categories: controlling, supporting, abstract, concrete, remote, and near. Armatas hypothesized that persons who view God as controlling, abstract, and remote would be more prejudiced than those who view God as supporting, concrete, and near. The theory underlying the construction of this

instrument was believed by the present investigator to provide a rationale suitable to test Hypotheses 2 and 3.

Subjects were instructed to assign the sixty four items to nine groups, on a continuum from MOST DESCRIPTIVE OF GOD to LEAST DESCRIPTIVE OF GOD. Items were assigned by identifying numbers. A copy of the instrument, with accompanying instructions, appears in Appendix E.

Armata's reports for his instrument an internal consistency reliability coefficient of .69 as estimated by Cronbach's Alpha (Guilford, 1954).

Measurement of Authoritarian Religious Beliefs

As explained in Chapter II, the Levinson and Lichtenberg (1950) Religious Conventionalism Scale was developed to determine whether conventional (conservative) and humanistic (liberal) religious beliefs were related to measures of authoritarian and equalitarian personality tendencies. Reports of numerous investigations among diverse populations indicate that high scores on the Religious Conventionalism Scale were positively and significantly correlated with high scores on the California E and F Scales (Adorno, et al., 1950). Consequently, scores derived from the Religious Conventionalism Scale provide an index for authoritarian and equalitarian types of religious beliefs.

Levinson provides this description of the scale and the meaning of scores derived from it:

The Religious Conventionalism (R.C.) Scale contains a variety of ideas about the church, the Bible, God, prayer, and the like. High scores reflect a conception of God as punishing power figure and of the church as absolute moral authority, as well as a marked emphasis on faith, tradition, and conformity to institutional forms. Low scores, on the other hand, represent a religious humanistic or a non-theistic approach which emphasizes reason, personally derived values, and a naturalistic rather than super-naturalistic view of the world (Levinson, 1954, p. 107).

Subjects were asked to check one of the following response options for each statement: Strongly Agree, Mildly Agree, Mildly Disagree, and Strongly Disagree. A copy of the instrument appears in Appendix F.

The authors (Levinson and Lichtenberg, 1950) of the scale initially reported a split-half reliability coefficient of .96 as computed by the Spearman-Brown formula (Garrett, 1958, pp. 339-340). Later, Levinson (1954) reported a test-retest reliability coefficient (Garrett, 1958, p. 338) of .89. Ranck (1954) reports a personal communication from Levinson indicating additional split-half and test-retest coefficients ranging upwards from .90.

Collection of the Data

Periodically the ministers in each district are convened by the District Superintendent, a senior minister appointed by the Bishop to supervise administration in the district. The investigator met with the ministers in each of the four districts studied. An hour to an hour and a half of a morning agenda was granted by each District Superintendent for data collection.

A letter (Appendix A) explaining the purpose of the research and inviting participation was sent to each minister approximately two weeks prior to the meeting.

At the time of the meeting a brief statement summarizing the purpose of the research was made and an opportunity provided for those who did not wish to participate to leave. Those who participated began by completing the personal data questionnaire. The investigator stressed in this connection that all respondents were to remain anonymous.

A prepared statement introducing the film was read (Appendix H). The film was projected. Following the film, another statement was read to introduce the Pastoral Problems (Appendix H). When this phase was completed, the Religious Conventionalism Scale and the God Concept Q-Sort were administered. Each subject worked at his own speed to complete these later instruments.

As the sets of responses were returned each was assigned an identifying number. Because six sets were incomplete, they were excluded from the study. However, portions of four of those excluded were used as training material for the judges rating unconditional positive regard.

Scoring and Treatment of the Data

Samples of counseling behavior

Each subject contributed twelve samples of counseling behavior, seven of which were made in response to the film and five to the Pastoral Problems. The seven film responses were transcribed by typing them, in order, on a single page. The five responses to the Pastoral Problems were transcribed on a second page. The two pages were combined to constitute a protocol.

Each protocol received a global rating on each of the three scales of unconditional positive regard. Each judge rated the protocols in different random orders.

Training material obtained from subjects excluded from the study and from responses made by campus ministers at the University of Florida were similarly treated. The training protocols were used to assist the judges to develop high inter-judge reliability before they rated the study data. The training procedure which the judges followed will be reported in the last division of this chapter.

God Concept Q-Sort

Each item was given a score corresponding to the number of the group, or line, to which it was assigned by the subject. Scores ranged from one, at the LEAST DESCRIPTIVE OF GOD end of the continuum, to nine at the MOST DESCRIPTIVE OF GOD end of the continuum. The complete set of sixty-four scores for each subject were submitted to an IBM 709 computer. The computer program produced means and standard deviations for each of the sixty-four variables. A table of correlation coefficients expressing the degree and direction of relationship between each possible combination of variables was also produced. This correlation matrix was factored by the method of principal components (Hotelling, 1933; Holzinger and Harmon, 1941), and the resulting eighteen principal component factors were rotated to varimax solution (Kaiser, 1958). A cut-off item loading of .300 was set for inclusion of an item on a factor. An additional criterion of recognizing only those factors with three or more items above the cut-off loading was adopted. This replicated the procedure followed by Armatas (1962), the inventor of the instrument.

From the total number of factors which resulted from the analysis, certain ones were selected to test Hypothesis 3. The factors selected were treated as scales,

and scores obtained from them were used in correlation analysis with the ratings of unconditional positive regard.

Religious Conventionalism Scale scores.

As Levinson (1954) prescribes, items were keyed for scoring so that high scores indicated authoritarian religious beliefs. Items stated from an authoritarian point of view were weighted as follows:

Strongly Agree:	5	Mildly Disagree :	2
Mildly Agree :	4	Strongly Disagree:	1

Scoring was reversed for items stated from an equalitarian point of view.

No "neutral," or "undecided" response option was offered. It was hoped that this deletion would force a wider distribution of scores than would have otherwise resulted. However, an omission was regarded as an "undecided" response and assigned a weight of 3.

Keyed in this manner, the possible score range for the scale was 22 to 110, with a midpoint of 66.

Additional data descriptive of the sample.

Responses to selected items from the personal data questionnaire were regarded as scales and used in correlation analysis with the ratings of unconditional positive regard and the scores of Religious Conventionalism.

These were age, number of children, level of educational attainment, years of service in the ministry, and estimated amount of time spent in some form of counseling.

Other distinctions obtained from the personal data questionnaire were used in additional analysis of unconditional positive regard ratings. The ratings of unconditional positive regard received by Conference and Supply ministers were compared. Means for each group were tested for significance of difference by means of the t-test (Garrett, 1958, pp. 213-216). The ratings of unconditional positive regard received by ministers trained and untrained in counseling were treated similarly.

Selection and Training of Judges

Selection of the judges.

Sophisticated judges, all professional counselors, were obtained and trained to rate the protocols of simulated counseling behavior.

Judge One was Chaplain and Associate Professor of Psychiatry and Religion at the University of Florida Medical Center. During his doctoral program he had studied with Carl Rogers.

Judge Two was a counselor and research associate on the Mental Health staff of the University of Florida Infirmary. He earned a doctor's degree in clinical psychology.

Judge Three was a supervisor of residence hall counseling at the University of Florida. He had earned a master's degree in psychology and was currently studying for the doctor's degree in clinical psychology.

In addition to these qualifications, each judge was an ordained minister of a church of a Protestant denomination. All had received a theological education. Two had earned graduate theological degrees.

Training of the judges.

With moderate assistance from the investigator, the judges trained themselves to use effectively the unconditional positive regard scales. The investigator held an initial interview with each judge to explain the purpose and design of the study. Written statements were distributed to each judge at the same time.

The "Instructions to the Judges" summarized the method and instruments used to gather the data, explained the rationale underlying the rating scales, and described the training procedure. A copy of this statement appears in Appendix I.

Another statement was distributed which provided a detailed description, along with hypothetical behavioral examples, of each dimension of unconditional positive regard. This statement was intended to be suggestive and descriptive rather than definitive and prescriptive with regard to the behavior illustrations. It appears in Appendix J.

In addition to these statements, the judges were also given for study copies of the film soundtrack transcript (Appendix C) and the Pastoral Problems (Appendix D).

To assist the judges to develop their inference-making skills to a high level of inter-judge agreement, a training period was provided. Fourteen training protocols were obtained from responses made by subjects excluded from the study data ($N=4$) and from responses made by campus ministers at the University of Florida ($N=10$).

During the training period, as during the period of rating the study data, the judges worked independently. They worked at their own pace and in their own way. The judges rated protocols over a period of five to nine weeks.

The fourteen training protocols were divided into two groups of seven. After each judge considered himself to be thoroughly familiar with all training information,

he proceeded to rate the first seven training protocols. The protocols were arranged in a different random order for each judge. Each set of protocols was accompanied by a corresponding set of rating sheets.

When each judge completed this phase, he reported the ratings to the investigator. The investigator computed inter-judge reliability coefficients comparing each judge's ratings with those of the others. These coefficients were reported to each judge, along with the ratings each protocol had received from the other judges. A .70 coefficient was set in advance as the level of consistency the judges must attain in order to proceed to the second group of protocols. Table 6 presents the coefficients resulting from the ratings of the first seven protocols.

TABLE 6

RELIABILITY COEFFICIENTS AMONG THREE JUDGES
RATING SEVEN TRAINING
PROTOCOLS

Judges One and Two	Judges One and Three	Judges Two and Three
.889	.936	.947

When the judges had completed rating the second group of seven training protocols, these ratings were reported to the investigator. Analysis revealed a radical discrepancy between the ratings of Judge Two and those of the other two judges. All of the extreme ratings assigned by Judge Two were opposite in direction from those reported by Judges One and Three. The coefficient of consistency achieved between Judges One and Three was .972. An interview with Judge Two revealed that he had confused the poles of each scale while rating the second group of seven protocols. He attributed his confusion to hastiness and extreme drowsiness.

The performance of Judge Two was considered accidental and not indicative of his rating abilities, which he had demonstrated with the first group of protocols. All judges were believed to be adequately prepared to proceed to the study data. Training materials were retrieved and the one hundred and five protocols of the study distributed.

Analysis of the study ratings confirmed the belief that there was a high degree of inter-judge consistency among the three judges. These coefficients are reported in Table 7.

TABLE 7

RELIABILITY COEFFICIENTS AMONG THREE
JUDGES RATING 105 PROTOCOLS OF THE
STUDY DATA

Judges One and Two	Judges One and Three	Judges Two and Three
.804	.770	.779

An additional check on inter-judge consistency was made by resubmitting the fourteen training protocols to the judges after the study data had been rated. Each judge received the protocols in a different random order. These coefficients are presented in Table 8.

TABLE 8

RELIABILITY COEFFICIENTS AMONG THREE JUDGES
RATING FOURTEEN TRAINING PROTOCOLS AFTER
STUDY DATA HAD BEEN RATED

Judges One and Two	Judges One and Three	Judges Two and Three
.913	.924	.961

Other procedures were followed to obtain measures of intra-judge reliability. First, during the preparatory training period, each judge was given a set of fourteen responses to numbers one and five of the Pastoral Problems, and another set of fourteen responses, separately bound, to numbers two and four. Each set of responses was arranged in a different random order. The first set was rated and laid aside. The second set was rated, and the two sets of scores for each judge were compared by correlation analysis. These coefficients of intra-judge consistency are reported in Table 9.

TABLE 9

INTRA-JUDGE RELIABILITY COEFFICIENTS FOR THREE
JUDGES RATING RESPONSES TO NUMBERS ONE AND
FIVE AND NUMBERS TWO AND FOUR FROM
THE PASTORAL PROBLEMS FOR FOURTEEN
TRAINING PROTOCOLS

Judge One	Judge Two	Judge Three
.862	.961	.916

The ratings which each judge assigned to the first seven training protocols before rating the study data were compared with the ratings the protocols received

after the study data had been rated. These coefficients of intra-judge consistency are reported in Table 10.

TABLE 10

INTRA-JUDGE RELIABILITY COEFFICIENTS FOR THREE
JUDGES RATING SEVEN TRAINING PROTOCOLS BEFORE
AND AFTER RATING THE STUDY DATA

Judge One	Judge Two	Judge Three
.979	.934	.932

An examination of all coefficients reported for both inter- and intra-judge reliability indicates that the judges were highly consistent in their ratings, each with himself and each with the others.

CHAPTER IV

RESULTS AND DISCUSSION

Introduction

The results of the investigation are presented in the following order: (1) ratings of unconditional positive regard, (2) scores of the God Concept Q-Sort, (3) scores of the Religious Conventionalism Scale, and (4) additional data descriptive of the sample. The discussion of the findings follows the same order of presentation.

Ratings of Unconditional Positive Regard

Three judges independently rated one hundred and five protocols of counseling behavior on three scales measuring unconditional positive regard. The three separate scale ratings were summed to produce one measure of unconditional positive regard for each protocol by each judge. Since there were three judges, the three measures of unconditional positive regard were averaged to yield a mean rating for each protocol. The distribution of mean ratings was used in the statistical analyses.

Appendix K contains the ratings which each judge assigned to each protocol. It also presents the combined mean ratings for each protocol. The frequency distribution of the mean ratings appears in Table 11. A frequency polygon appears in Figure 1.

TABLE 11
FREQUENCY DISTRIBUTION OF MEAN RATINGS
OF UNCONDITIONAL POSITIVE REGARD FOR
105 METHODIST MINISTERS

Interval	Midpoint	Frequency
18-19	18.5	3
16-17	16.5	14
14-15	14.5	12
12-13	12.5	14
10-11	11.5	16
8-9	8.5	15
6-7	6.5	19
4-5	4.5	11
2-3	2.5	1
		<hr/>
		N = 105

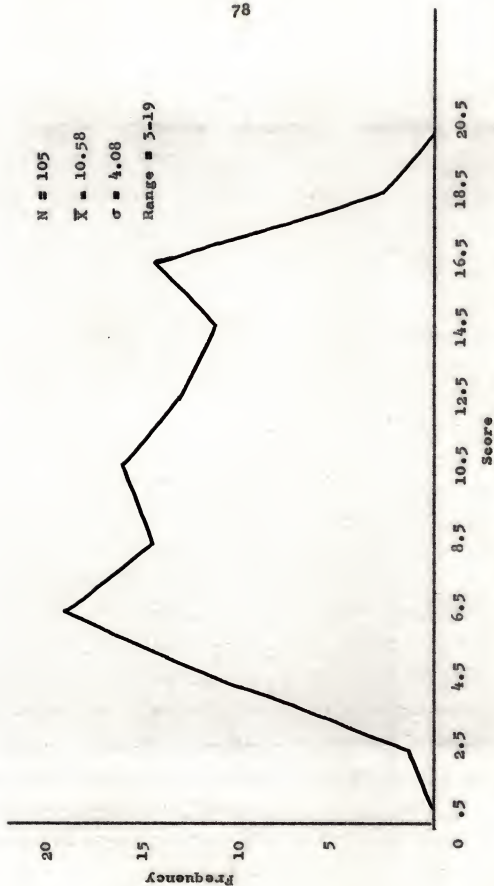


Fig. 1. Distribution of Mean Ratings of Unconditional Positive Regard

The theoretical range of scores on the scale created by combining the three rating scales of unconditional positive regard was from 3 to 21. The scale midpoint was 12. The observed range of the distribution was from 3 to 19 with a mean of 10.58 and a standard deviation of 4.08. The standard error of the mean was .40.

The midpoint of 12 on the combined score scale corresponds to the midpoint of 4 on the individual rating scale. Just as the value of 4 on the individual scale represented a "neutral" region, so did the value of 12 in the distribution composed by combining the three dimensional scales. Ratings greater than 12 were interpreted to indicate the presence of unconditional positive regard in some degree, while ratings less than 12 were interpreted to indicate the presence of negative regard in some degree.

Inspection of the frequency polygon in Figure 1 reveals that the distribution of ratings is tri-modal. Three modes are indicated. The two modes toward the extremes of the range are most pronounced. The largest mode and the mean of the distribution both fall below the range midpoint.

The means for each judge's distribution of ratings were also found to be below the midpoint. These means are

presented in Table 12. The size of the means indicates that Judge One was more generous in rating than was Judge Two and that Judge Two was more generous than Judge Three.

TABLE 12
MEANS FOR DISTRIBUTIONS OF UNCONDITIONAL
POSITIVE REGARD RATINGS BY THREE JUDGES
(N=105)

Judge	Mean
One	11.35
Two	10.98
Three	9.42
Combined	10.58

The per cent of protocols which each judge rated below, equal to, and above the midpoint of 12 is given in Table 13. These data indicate, again, that Judge One assigned higher ratings than did Judge Two and that Judge Two assigned higher ratings than did Judge Three. Also included in Table 13 is the per cent of protocols whose combined ratings were above, equal to, and below the midpoint. This analysis revealed that only 34.2 per cent of the one hundred and five protocols were judged to manifest unconditional positive regard.

TABLE 13

PER CENT OF UNCONDITIONAL POSITIVE REGARD RATINGS ABOVE,
EQUAL TO, AND BELOW THE MIDPOINT OF THE COMBINED SCALES
BY THREE JUDGES RATING 105 METHODIST MINISTERS

	Judge One	Judge Two	Judge Three	Combined Mean Ratings
Per cent above midpoint	33.1	41.0	25.7	34.2
Per cent equal to midpoint	10.5	1.9	9.5	6.7
Per cent below midpoint	51.4	57.1	64.8	59.1
	100.0	100.0	100.0	100.0

These various analyses point with consistency to the same conclusion. The group of Methodist ministers studied did not manifest unconditional positive regard in their counseling behavior. Hypothesis 1 did not receive support. However, the data also indicate that within the total group were some subjects who did manifest unconditional positive regard.

The tri-modality of the distribution of unconditional positive regard ratings posed a serious problem in carrying out the design of the investigation. The

testing of Hypotheses 3 and 4 required the use of the distribution in the calculation of Pearson product-moment correlation coefficients. This statistic assumes a normal distribution of the variables involved. A tri-modal distribution of one variable is likely to result in the production of spurious coefficients.

God Concept Q-Sort

Means and standard deviations were computed for each of the sixty-four items in the Q-sort. The items were ranked in descending order by their respective means. The order is given in Table 14. Items with the large means were those considered most descriptive of God by the subjects, while those with the small means were considered least descriptive of God.

Inspection of the standard deviations presented in Table 14 reveals the high similarity with which the subjects ranked the list of adjectives. This suggests minimal degree of variation in the God concept among the subjects as expressed through the Q-sort instrument.

The adjectives "loving" and "redeeming" were ranked as most descriptive of God and were interpreted as to indicate the emphasis in the God concept. Other adjectives of this nature which received high rankings were "fatherly," "forgiving," and "merciful." Five of

TABLE 14

MEANS AND STANDARD DEVIATIONS FOR 64 ITEMS
OF THE GOD CONCEPT Q-SORT

Rank	Item	Mean	Standard Deviation	Rank	Item	Mean	Standard Deviation
1	Loving	7.54	1.32	16	Creative	5.88	1.20
2	Redeeming	6.86	1.14	17	Sovereign	5.85	1.54
3	Holy	6.82	1.37	18	Infinite	5.83	1.12
4	Fatherly	6.70	1.51	19	Gracious	5.73	1.15
5	Forgiving	6.70	1.04	20	Comforting	5.71	1.00
6	Real	6.48	1.35	21	Guiding	5.70	.99
7	Eternal	6.41	1.27	22	All-wise	5.70	1.09
8	Merciful	6.37	1.00	23	Patient	5.67	.99
9	Everlasting	6.21	1.17	24	Steadfast	5.64	1.11
10	Divine	6.15	1.27	25	Kind	5.63	.92
11	Faithful	6.13	1.05	26	Majestic	5.60	1.04
12	Just	6.11	1.08	27	Omniscient	5.54	1.31
13	Righteous	6.07	1.16	28	Powerful	5.50	.95
14	Omnipotent	5.89	1.25	29	Glorious	5.50	.94
15	Omnipresent	5.88	1.27	30	Blessed	5.44	.99

TABLE 14 Continued

Rank	Item	Mean	Standard Deviation	Rank	Item	Mean	Standard Deviation
31	Helpful	5.40	.85	48	Demanding	4.10	.96
32	Charitable	5.29	.87	49	Lenient	3.99	1.24
33	Gentle	5.22	1.00	50	Stern	3.94	.89
34	Considerate	5.20	.90	51	Jealous	3.88	1.07
35	Warm	5.17	1.14	52	Restrictive	3.68	.82
36	Matchless	5.17	.92	53	Fearful	3.67	1.06
37	Absolute	5.16	1.19	54	Unyielding	3.62	1.00
38	Strong	5.11	.72	55	Punishing	3.46	1.04
39	Unchanging	5.09	1.19	56	Critical	3.41	.93
40	Supporting	5.03	.93	57	Formal	3.34	1.05
41	Kingly	4.85	1.07	58	Wrathful	3.13	1.18
42	Protective	4.71	.89	59	Avenging	2.88	1.02
43	Firm	4.62	.92	60	Distant	2.82	.89
44	Meek	4.53	1.21	61	Impersonal	2.73	1.04
45	Controlling	4.27	.98	62	Damning	2.71	1.18
46	Permissive	4.14	1.23	63	Inaccessible	2.32	.86
47	Democratic	4.11	1.05	64	Mythical	1.99	1.29

the ten adjectives with the highest means described a God characterized by attributes of unconditional positive regard.

Among the top ten adjectives the remaining five reflected an emphasis upon absolute and amorphous attributes of God. God was conceived as holy, real, eternal, everlasting, and divine. Thus, an emphasis upon attributes of the nature of unconditional positive regard was rivaled by an emphasis upon the abstract and absolute nature of God.

Inspection of the adjectives ranked least descriptive of God serves to confirm the emphasis upon attributes of unconditional positive regard. God was described least as inaccessible, impersonal, distant, avenging, wrathful, critical, and punishing.

These findings offer support for Hypothesis 2. However, the support is qualified by the finding of an emphasis upon abstract and absolute attributes of God which rivaled those attributes of unconditional positive regard.

Additional analysis of the Q-sort data was undertaken to test Hypothesis 3. A 64 x 64 inter-item correlation matrix was produced. This matrix was factored, and eighteen principal component factors emerged. All factors were rotated to varimax solution. The complete

correlation matrix, the unrotated factor matrix, and the rotated factor matrix appear in Appendix L.

It was assumed to formulate Hypothesis 3 that one or more factors resulting from the analysis would be appropriate to test the hypothesis. Once identified, these factors were to be treated as scales, and the scores obtained from them were to be explored for the degree and direction of correlation with the ratings of unconditional positive regard.

Only factors composed of three or more items with loadings above .300 were given consideration. The application of these criteria reduced the original number of eighteen factors to nine. They are presented in Table 15. The factors retain the identifying number which indicates the order in which each was extracted from the correlation matrix.

As Spilka and Reynolds (1965, p. 165) observe, the distribution of variance over a large number of factors "tends to reduce markedly the contribution of each factor." In the present analysis, a relatively low proportion of total variance was accounted for by each of the original eighteen factors. These amounts ranged from 9.71 per cent for Factor I to 0.86 per cent for Factor XVI. This is a most unimpressive result of the factor analysis.

TABLE 15

GOD CONCEPT FACTORS WITH FACTOR LOADINGS DERIVED
FROM Q-SORT RESPONSES OF 105 METHODIST MINISTERS

Factor I		Factor V		Factor XV	
Charitable	.599	Avenging	.624	Merciful	.584
Considerate	.549	Wrathful	.514	Forgiving	.523
Warm	.470	Punishing	.502	Loving	.509
Helpful	.424	Damning	.412	Sovereign	.587
Patient	.306	Stern	.335		
All-wise	-.303	Loving	-.315		
Just	-.312			Factor XVII	
Holy	-.395			Protective	.497
Divine	-.433	Factor VI		Kingly	.449
Eternal	-.633	Matchless	.449	Holy	.555
		Righteous	-.379	Unyielding	-.362
Factor II		Comforting	-.438	Just	-.406
Fearful	.576	Steadfast	-.548	Critical	-.443
Critical	.386			Demanding	-.590
Distant	.317				
Firm	.306	Factor IX		Factor XVIII	
Infinite	-.313	Restrictive	.589	Jealous	.629
Eternal	-.327	Gracious	-.313	Absolute	.397
		Creative	-.314	Stern	.351
		Considerate	-.328	Inaccessible	-.305
Factor III				Distant	-.355
Merciful	.341			Gentle	-.452
Omnipotent	-.613			Guiding	-.460
Omnipresent	-.782			Kind	-.487
Omniscient	-.818				

Since the principal component method of factor analysis extracts factors in descending order of total variance accounted for, Factors I and II constituted the largest amount of variance for any combination of two factors in the matrix. In addition, Factors I and II were composed of items which were appropriate to test Hypothesis 3. Consequently, they were selected.

Factor I pictures God as charitable, considerate, helpful, warm, and patient. These attributes of positive regard are opposed by attributes of an absolute and abstract nature as indicated by the negatively loaded items. Scores obtained from this factor scale were expected, on the basis of Hypothesis 3, to be positively correlated with the ratings of unconditional positive regard obtained from counseling behavior.

Factor II pictures a fearful, critical, distant, and firm God. These adjectives suggest highly conditional positive regard or even negative regard. Once again, these adjectives of a personal nature are opposed by adjectives of an impersonal, absolute, and abstract nature. In view of Hypothesis 3, scores obtained from this factor scale were expected to be negatively correlated with ratings of unconditional positive regard obtained from counseling behavior.

The results of the correlation analysis appear in Table 16.

TABLE 16
 COEFFICIENTS EXPRESSING CORRELATION BETWEEN TWO
 GOD CONCEPT FACTOR SCALES AND RATINGS OF
 UNCONDITIONAL POSITIVE REGARD FOR
 105 METHODIST MINISTERS

Factor Scale	Positive Regard
I	.266 ^b
II	.218 ^a

a Significant at the .05 level.

b Significant at the .01 level.

Factor I scores were found to be positively correlated with ratings of unconditional positive regard as predicted. However, Factor II scores were found not to correlate in the direction predicted. The findings were confounding.

As will be explained later in the discussion of the findings, the Pearson correlation coefficients reported in Table 16 are probably meaningless. The limitations of the data do not permit an adequate test of Hypothesis 3.

Religious Conventionalism Scale

The distribution of scores from the Religious Conventionalism Scale appear in Table 17. The mean of the distribution was 91.46; the standard deviation, 12.26. The observed range extended from 39 to 110 as compared to the theoretical range of 22 to 110.

Figure 2 provides a frequency polygon for the distribution. The distribution was skewed left and also contained two modes.

In view of the Likert-like format of the Religious Conventionalism Scale, and in view of the theory upon which it was constructed, a score of 66 divides the scale range into two equal parts. Scores above 66 fall in the region of authoritarian religious beliefs. Scores below 66 fall in the region of equalitarian religious beliefs. The mean was 91.46 for the subjects in the present study. This is within the top quarter of the theoretical range, indicating strongly authoritarian religious beliefs. Table 18 reveals the per cent of cases which were above, equal to, and below the midpoint of 66.

The degree and direction of correlation between Religious Conventionalism scores and ratings of positive regard were investigated. The Pearson coefficient was found to be $-.337$. A coefficient of this size is significant

TABLE 17
 FREQUENCY DISTRIBUTION OF RELIGIOUS
 CONVENTIONALISM SCORES FOR 105
 METHODIST MINISTERS

Class interval	Midpoint	f
110-114	112	2
105-109	107	12
100-104	102	14
95-99	97	24
90-94	92	14
85-89	87	10
80-84	82	13
75-79	77	8
70-74	72	5
65-69	67	2
60-64	62	1
55-59	57	1
50-54	52	0
45-49	47	0
40-44	42	0
35-39	37	1
		105 = N

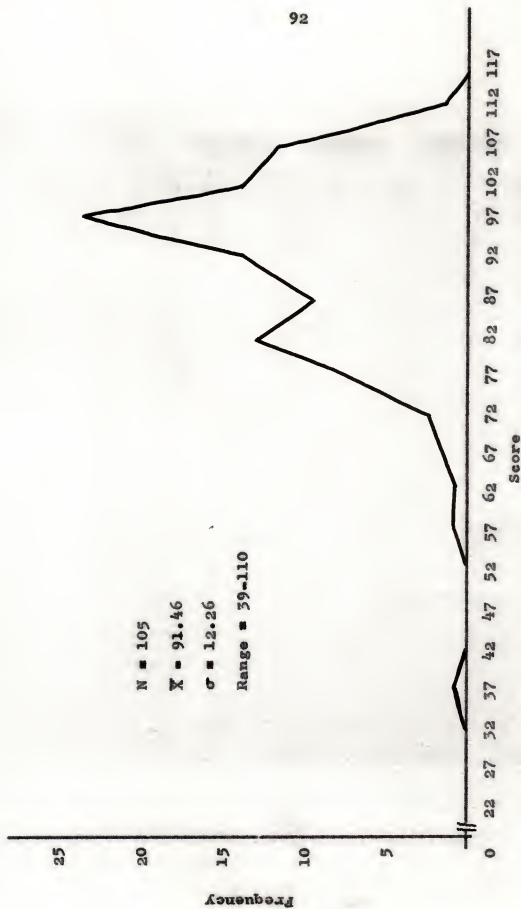


Fig. 2. Distribution of Scores for Religious Conventionalism Scale

beyond the .001 level. The coefficient gives strong support to Hypothesis 4. However, this coefficient reflects the underlying limitation of the unconditional positive regard distribution which was previously indicated. The moderate bi-modality and extensive skewedness of the Religious Conventionalism scores also weakened the reliability of Pearson coefficient.

TABLE 18
PER CENT OF RELIGIOUS CONVENTIONALISM SCORES
ABOVE, EQUAL TO, AND BELOW THE RANGE MIDPOINT
FOR 105 METHODIST MINISTERS

	Number	Per cent
Above Midpoint	101	96.2
Equal to Midpoint	1	1.0
Below Midpoint	3	2.8
	105	100.0

It was also found that the subjects marked the items of the Religious Conventionalism Scale in a similar way. The frequency with which each response option was checked for each item is given in Table 19. Very few responses are indicated in the "uncertain" category since this option was not explicitly provided. Only items

TABLE 19

FREQUENCY OF RESPONSES TO THE ITEMS OF THE RELIGIOUS
CONVENTIONALISM SCALE BY CATEGORIES

Item	Strongly Agree		Mildly Agree		Uncertain		Mildly Disagree		Strongly Disagree	
	N	%	N	%	N	%	N	%	N	%
1	60	57.1	31	29.5	1	1.0	12	11.4	1	1.0
2	4	3.8	9	8.6			18	17.1	74	70.5
3	99	94.3	3	2.9			2	1.9	1	1.0
4	11	10.5	31	29.5			38	36.2	25	23.8
5	69	65.7	28	26.7			6	5.7	2	1.9
6	40	38.1	19	18.1	1	1.0	29	27.6	16	15.2
7	7	6.7	22	21.0	3	2.9	24	22.9	49	46.7
8	84	80.0	17	16.2			3	2.9	1	1.0
9	44	41.9	42	40.0			18	17.1	1	1.0
10	4	3.8	4	3.8			18	17.1	79	75.2
11	79	75.2	24	22.9			1	1.0	1	1.0
12	69	65.7	15	14.3			13	12.4	8	7.6

TABLE 19 Continued

Item	Strongly Agree		Mildly Agree		Uncertain		Mildly Disagree		Strongly Disagree	
	N	%	N	%	N	%	N	%	N	%
13	13	12.4	18	17.1			26	24.8	48	45.7
14	47	44.8	34	32.4			15	14.3	9	8.6
15	61	58.1	35	33.3			5	4.8	4	3.8
16	20	19.0	34	32.4	1	1.0	19	18.1	31	29.5
17	68	64.8	27	25.7	1	1.0	8	7.6	1	1.0
18	44	41.9	49	46.7			11	10.5	1	1.0
19	4	3.8	11	10.5			21	20.0	69	65.7
20	42	40.0	34	32.4	3	2.9	16	15.2	10	9.5
21	73	69.5	27	25.7	1	1.0	3	2.9	1	1.0
22	53	50.5	40	38.1			5	4.8	7	6.7

which were not marked were assigned to this category for scoring purposes. The scoring key for the items is presented as a part of Appendix F.

Inspection of Table 19 verifies that all items except 4, 6, and 16 were marked predominantly with authoritarian responses.

Additional Data Descriptive of the Sample

Responses to items selected from the personal data questionnaire were point-scaled. These items were age, number of children, level of formal educational attainment, years of service in the ministry, and estimated amount of time spent in some form of counseling. Scores obtained from these scales were studied for the degree and direction of correlation with the ratings of unconditional positive regard. Table 20 presents the coefficients which resulted from this analysis.

All variables studied were found to be related at various levels of statistical significance to the unconditional positive regard ratings, with the sole exception of number of children. The strongest relationships involved age and years of service. The data indicate that the "maturity factor" among Methodist

ministers is negatively related to the offering of unconditional positive regard in counseling.

TABLE 20
COEFFICIENTS EXPRESSING CORRELATION BETWEEN VARIABLES
DESCRIPTIVE OF THE SAMPLE AND RATINGS OF UNCONDITIONAL
POSITIVE REGARD FOR 105 METHODIST MINISTERS

Variable	Positive Regard
Age	-.490 ^c
Number of Children	-.049
Educational Level	.260 ^b
Years of Service	-.328 ^b
Time Spent in Counseling	.239 ^a

^a Significant at the .05 level.

^b Significant at the .01 level.

^c Significant at the .001 level.

The data further indicate that higher levels of educational attainment and more time spent in counseling are positively related to the manifestation of unconditional positive regard. The latter finding suggests that these ministers who are more able in counseling spend more time in that activity than those who are less able. The former finding suggests that educational level is a valuable variable for predicting positive regard in counseling.

However, as previously acknowledged, all of the coefficients in Table 20 are subject to the effects of the tri-modality of the unconditional positive regard distribution.

Responses to two items on the personal data questionnaire were used to formulate two null hypotheses involving the ratings of unconditional positive regard. It was hypothesized that the means were not different between Conference and Supply ministers. It was also hypothesized that the means were not different between ministers trained in counseling and those untrained. A t-test (Garrett, 1958, pp. 213-216) was used to test the differences between means. Table 21 presents the findings.

Conference ministers had a higher mean for rating of unconditional positive regard than did Supply ministers. Ministers who had received some training in counseling had a higher mean for ratings of unconditional positive regard than those who were untrained. These findings indicate that higher levels of education and training in counseling are associated with higher ratings of unconditional positive regard. As explained in Chapter III, the Conference ministers differ from the Supply ministers in the greater amount of formal education completed. With few exceptions, the Conference

ministers complete a seminary education. As also reported in Chapter III, seventy-five of the one hundred and five subjects received training in counseling as part of their seminary education. It would appear that undergoing a seminary program contributes positively to counseling behavior.

TABLE 21

t-TESTS OF MEAN DIFFERENCES OF UNCONDITIONAL
POSITIVE REGARD RATINGS BETWEEN CONFERENCE
AND SUPPLY MINISTERS AND BETWEEN MINISTERS
TRAINED AND UNTRAINED IN COUNSELING

Group	Mean Differences	t*
Conference ministers (N=94)		
vs.	4.44	3.59
Supply ministers (N=11)		
Ministers trained in counseling (N=89)		
vs.	3.37	3.15
Ministers untrained in counseling (N=16)		

*Both values of t are significant beyond the .002 level, two-tailed test.

Discussion of the Findings

Ratings of unconditional positive regard.

The multi-modality of unconditional positive regard ratings was an unexpected finding. The study had been designed with the expectation that an approximately normal distribution would result. A normal distribution of ratings would have permitted a reliable use of Pearson product-moment correlation. Computations based on a tri-modal distribution are likely to produce unreliable coefficients. Consequently, coefficients computed to test Hypotheses 3 and 4 cannot be accepted with confidence. Neither can other coefficients involving the unconditional positive regard ratings be accepted with confidence.

On the other hand, the analyses of the unconditional positive regard ratings which did not entail computation of correlation coefficients may be accepted with more confidence than those analyses that did. These other analyses were the comparison of the mean of the distribution of unconditional positive regard ratings with the midpoint of the possible range and the computation of the per cent of protocols which were rated above, equal to, and below the midpoint. Both of these analyses indicate that the majority of the subjects did not manifest unconditional positive regard in their counseling behavior. This important and unexpected finding receives more consideration in the discussion which follows and in Chapter 5.

God-Concept Q-Sort data.

A Q-sort is a forced-choice instrument which yields ipsative scores. With forced-choice instruments, Bauernfeind (1962) observes, inter-correlations between items, or tests, are low and tend to be slightly negative. Inspection of the data of the present study indicates the appropriateness of Bauernfeind's observations. The inter-item correlation coefficients reported in Appendix L are low. These coefficients are presented in a frequency distribution in Table 22. Only 64 of 2016 coefficients are .300 or larger.

TABLE 22
FREQUENCY DISTRIBUTION OF 2016 COEFFICIENTS OF CORRELATION
BETWEEN 64 Q-SORT ITEMS DERIVED FROM RESPONSES OF 105
METHODIST MINISTERS

Interval	Frequency	Per cent
<u>±</u> .000 - .049	540	26.8
<u>±</u> .050 - .099	481	23.9
<u>±</u> .100 - .149	405	20.1
<u>±</u> .150 - .199	270	13.3
<u>±</u> .200 - .249	166	8.2
<u>±</u> .250 - .299	90	4.5
<u>±</u> .300 - above	64	3.2
	2016	100.0

Homogeneity in the sample of the variable studied is also known to restrict the size of the correlation coefficient. Table 14 indicated that this was probably the case with regard to concept of God among the Methodist ministers studied. The standard deviation for each item was observed to be quite small in all cases. The assumption of homogeneity was confirmed by additional factor analytic treatment of the Q-sort data. Fifty subjects were picked at random from the one hundred and five and their response profiles to the sixty-four Q-sort items were compared by correlation analysis. The resulting inter-subject matrix of coefficients was factored. One factor emerged which accounted for 72.28 per cent of the total variance. The response profiles which loaded above .500 on this factor were analyzed further. A mean score for each of the sixty-four items was computed for this group of fourteen subjects. The resulting mean profile was compared with the mean profile created by all one hundred and five subjects. Table 23 presents this comparison, item by item. The mean profiles were found to be very similar.

Factor analysis of a correlation table composed of low coefficients may be regarded as a questionable procedure. It could be argued that coefficients of low magnitude represent only chance, or error variation between the

TABLE 23
 MEANS OF Q-SORT ITEMS FOR TOTAL SAMPLE (N=105)
 AND THE PRIMARY FACTOR GROUP (N=14)

Item	Total Group	Factor Group	Item	Total Group	Factor Group
1	5.4	5.4	20	6.8	6.9
2	4.3	4.1	21	6.2	6.2
3	6.1	6.1	22	5.9	6.3
4	5.8	5.9	23	2.9	2.5
5	3.2	3.1	24	6.7	6.4
6	5.5	5.5	25	6.9	7.1
7	6.2	6.1	26	4.7	4.8
8	4.1	3.9	27	5.7	5.9
9	2.0	2.2	28	6.7	7.1
10	3.3	3.7	29	4.1	4.6
11	4.6	4.6	30	5.1	4.6
12	4.5	6.5	31	5.9	5.6
13	5.7	6.1	32	4.0	4.1
14	5.2	5.1	33	5.2	4.6
15	5.6	5.2	34	6.4	6.6
16	5.6	5.9	35	5.7	5.4
17	5.2	4.9	36	2.7	2.4
18	4.8	4.5	37	7.5	8.1
19	6.4	6.4	38	5.0	5.4

TABLE 23 Continued

Items	Total Group	Factor Group	Items	Total Group	Factor Group
39	3.7	3.6	52	2.8	3.4
40	5.5	5.8	53	5.8	5.7
41	5.2	5.0	54	5.4	5.2
42	5.1	5.0	55	5.9	5.7
43	3.9	3.6	56	3.7	3.6
44	5.2	5.0	57	5.5	5.5
45	3.6	3.8	58	6.1	6.4
46	3.5	2.6	59	5.3	5.4
47	4.1	3.9	60	3.9	3.4
48	3.4	3.8	61	2.8	2.9
49	2.3	2.6	62	5.6	6.2
50	5.7	6.0	63	6.1	6.4
51	5.7	5.4	64	4.3	4.5

items. If this were the case, the factors derived from the coefficients would also represent only chance, or error variation. This argument receives additional support from both the low item loadings on each of the eighteen factors and the low communalities for each item. However, if this argument were valid, it would be highly unlikely that the factors produced from the matrix in question would be similar to factors extracted from a matrix produced with scores of a somewhat similar group of respondents. Similarity in factor structure was found to be the case when the factors derived from the present investigation were compared with factors derived from over three hundred undergraduate students at a Methodist related university (Spilka, Armatas, and Nussbaum, 1964).

In addition to this question concerning the reliability of the factors, there is another concerning the reliability of scores obtained from factor scales. In the present study, Factors I and II were treated as scales. Score weights were summed over the items above the cut-off loading in each factor. These factor scales consisted of ten and six items respectively. Scores obtained from scales composed of so few items are likely to be highly unreliable.

This limitation of the factor scale scores was compounded by the limitation of the unconditional positive regard ratings when correlation coefficients were computed for these variables. The limitation of the unconditional positive regard ratings involves, as previously explained, the tri-modality of the distribution.

When all of the above limitations of the data are considered together, the correlation coefficients computed to test Hypothesis 3 are probably meaningless. Little if any confidence can be placed in them. No conclusion with regard to the degree of relationship between the concept of God which emphasizes attributes of unconditional positive regard and the manifestation of unconditional positive regard in counseling may be reached from the data reported in the present investigation.

On the other hand, means for the Q-sort items may be accepted with greater confidence. The data are useful for testing Hypothesis 2. The finding that the ministers uniformly report a concept of God which emphasizes characteristics of unconditional positive regard may be profitably considered in conjunction with the distribution of unconditional positive regard ratings. This comparison reveals that an emphasis upon unconditional positive regard in the conception of God by all subjects is associated with the absence of unconditional positive

regard in counseling behavior for 65.8 per cent of the subjects. The remaining 34.2 per cent of the subjects did manifest unconditional positive regard in their counseling behavior. These ambiguous findings suggest that religious beliefs concerning the nature of God are not valuable predictors of counseling behavior among Methodist ministers.

Religious Conventionalism Scale scores

It was expected that most ministers would score above the midpoint of the Religious Conventionalism Scale, since, as Levinson (1954) states, scores at the low end of the scale reflect non-theistic and humanistic beliefs. On the other hand, it was not expected that the subjects would score as high in the direction of authoritarian religious beliefs as they did.

The aggregation of scores at the upper extremity of the scale may have resulted, in part, from the omission of an "Undecided" response option. The subjects were forced to make either an authoritarian or equalitarian type of response. It could have been that many subjects would have checked an "Undecided" response if it had been provided. This would have had the effect of regressing the mean toward the scale midpoint. Since there was no "Undecided" option, many subjects may have been forced to appear more authoritarian in their religious beliefs than they actually were.

As explained in Chapter III, the "Undecided" response option was omitted to force a broad distribution of scores across the range of the scale. But the results may be interpreted to suggest that a better distribution of scores would have resulted if the "Undecided" response option had been included.

The correlation coefficient of $-.357$ between authoritarian religious beliefs and ratings of unconditional positive regard was in the direction predicted by Hypothesis 4. However, since this coefficient was computed with the tri-modal distribution of unconditional positive regard ratings, it is probably not accurate.

The data suggest that a relationship of the nature postulated in Hypothesis 4 is likely. But no firm conclusion can be reached as a result of the present investigation.

Other data descriptive of the sample

The coefficients expressing the relationship between unconditional positive regard ratings and variables descriptive of the sample are subject to the limitations imposed by the tri-modality of the unconditional positive regard distribution. Further, the distribution of scores for age, level of educational attainment, years of service in the ministry, and estimated amount of time spent in counseling were either bi-modal or skewed.

Correlation coefficients involving level of educational attainment and estimated amount of time spent in counseling have additional limitations. The distance between points on these scales was not equal. These were ordinal scales, not interval scales, as the Pearson correlation method assumes.

Considered together, these limitations suggest that Pearson coefficients computed for additional data descriptive of the sample are highly tentative and not definitive.

On the other hand, findings based on analysis of mean differences in unconditional positive regard ratings between Conference and Supply ministers and between ministers trained and untrained in counseling may be accepted with greater confidence.

CHAPTER V
SUMMARY, CONCLUSIONS, AND IMPLICATIONS

Summary

Purpose of the study.

In what way, if any, is a counselor's behavior related to his religious beliefs? The purpose of this study was to explore the question with specific reference to Methodist ministers, assessing their counseling behavior for the manifestation of unconditional positive regard (Rogers, 1957a).

Four hypotheses were explored:

Hypothesis 1. Methodist ministers manifest unconditional positive regard in their counseling behavior.

Hypothesis 2. Methodist ministers entertain a God concept which emphasizes the attributes of unconditional positive regard.

Hypothesis 3. Methodist ministers who emphasize more strongly the attributes of unconditional positive regard in their God concept manifest more unconditional positive regard in their counseling behavior than do ministers who less strongly emphasize the attributes of unconditional positive regard in their God concept.

Hypothesis 4. A negative relationship exists between authoritarian religious beliefs and the manifestation of unconditional positive regard in counseling behavior.

Design

To explore these hypotheses, one hundred and five ministers affiliated with the Florida Annual Conference of The Methodist Church were studied. Each subject contributed twelve samples of counseling behavior by responding to simulated interview situations as if he were the counselor. A psychiatric training film (Strupp and Jenkins, 1963) and five items of the Benton (1964) Pastoral Problem Response Blank were used to create the simulated interview situations.

The protocols of counseling responses, one for each of the subjects, were rated on three Likert-type, seven-point, bi-polar scales which were designed to represent dimensions of unconditional positive regard. The positive pole in each case indicated an aspect of unconditional positive regard and the negative pole an aspect of negative regard. The poles of each dimension are given below:

Dimension I

- | | |
|--|--|
| (-) Counselor withholds himself from involvement with the client | (+) Counselor offers himself for involvement with the client |
|--|--|

Dimension II

- | | |
|---|--|
| (-) Counselor establishes himself as the locus of evaluation for the client | (+) Counselor respects the client as his own locus of evaluation |
|---|--|

Dimension III

- | | |
|--|---|
| (-) Counselor imposes his advice and direction upon the client | (+) Counselor trusts the client's freedom and capacity for self-direction |
|--|---|

Each protocol was given a global rating on each dimensional scale by three trained judges. Dimensional scale ratings for each protocol by each judge were summed. The three summed scores, one for each judge, were averaged, and a mean rating of unconditional positive regard was assigned to each protocol. The mean of the resulting distribution of mean ratings was used to test Hypothesis 1, that Methodist ministers manifest unconditional positive regard in their counseling behavior.

Religious beliefs were studied by means of two instruments: (1) the Armatas (1962) God Concept Q-Sort and (2) the Levinson and Lichtenberg (1950) Religious Conventionalism Scale, a measure of authoritarian religious beliefs.

The sixty-four adjectives of the God-Concept Q-Sort were arranged by each subject in nine groups along a continuum from MOST DESCRIPTIVE OF GOD to LEAST DESCRIPTIVE OF GOD. Mean scores were obtained for each item, and the sixty-four adjectives were ranked in descending order of their mean scores. The order of ranking was used to test Hypothesis 2, that Methodist ministers entertain a God concept which emphasizes the attributes of unconditional positive regard.

The Q-sort item scores were also used to produce a 64 x 64 inter-item correlation matrix. The matrix was factor-analyzed by the method of principal components (Hotelling, 1933), and the eighteen resulting factors were rotated to varimax solution (Kaiser, 1958). Two factors were selected to be treated as factor scales. The two factors were selected on the grounds of item description, number of items above the cut-off loading of .300, and largest proportion of total variance accounted for. Each of the two distributions of factor scale scores was investigated for the degree and direction of correlation with the ratings of unconditional positive regard. The resulting Pearson coefficients were used to test Hypothesis 3, that Methodist ministers who more strongly emphasize the attributes of unconditional

positive regard in their God concept manifest more unconditional positive regard in their counseling behavior than do ministers who less strongly emphasize the attributes of unconditional positive regard in their God concept.

Scores from the Religious Conventionalism Scale were also investigated to determine the degree and direction of correlation with the ratings of unconditional positive regard. The resulting Pearson coefficients were used to test Hypothesis 4, that a negative relationship exists between authoritarian religious beliefs and the manifestation of unconditional positive regard in counseling behavior.

Each subject completed a personal data questionnaire. Responses to certain items were point-scaled and the scores investigated for the degree and direction of correlation with ratings of unconditional positive regard. These items were (1) age, (2) number of children, (3) level of educational attainment, (4) years of service in the ministry, and (5) estimated amount of time spent in some form of counseling. Other items were used to formulate two null hypotheses involving the ratings of unconditional positive regard. The hypotheses, that the means were not different (1) between Conference and Supply ministers and (2) between ministers trained and untrained in counseling, were tested by the t-test.

Results

The possible score range of the ratings of unconditional positive regard was 3 to 21, with a midpoint of 12. Scores above 12 indicated the presence of unconditional positive regard. Scores below 12 indicated the presence of negative regard. The mean of the scores obtained was 10.58. The standard error of the mean was .40. Of the one hundred and five subjects, 34.2 per cent received ratings above the midpoint. The remaining 65.8 per cent received ratings at or below the midpoint. Hypothesis 1, that Methodist ministers manifest unconditional positive regard in their counseling behavior, failed to find support in these findings.

An unexpected finding was the tri-modality of the distribution of unconditional positive regard ratings. A Pearson product-moment coefficient is an inappropriate statistic to use with a multi-modal distribution, for it assumes a normal distribution of both distributions involved.

The two adjectives of the God Concept Q-Sort which received the highest mean scores were "loving," and "redeeming." Also among the ten adjectives with the highest means were "fatherly," "forgiving," and "merciful." These five adjectives were interpreted to be descriptive of unconditional positive regard for the

subjects of this study. This finding supported Hypothesis 2, that Methodist ministers emphasize the attributes of unconditional positive regard in their God concept. However, the adjectives "holy," "real," "eternal," "everlasting," and "divine" were also among the ten with the highest means. These adjectives were interpreted as indicative of an abstract, absolute, and impersonal emphasis in the God concept. This latter finding served to qualify the support given to Hypothesis 2 by the former finding.

The standard deviations of the responses to all the adjective items were small, indicating homogeneity among the subjects of the God concept.

The inter-item correlation matrix computed from the Q-sort responses contained few coefficients larger than .300. The large number of factors restricted the amount of variance accounted for by any one factor. Furthermore, the factors selected to test Hypothesis 3 were composed of ten or less items. Scores obtained from scales of so few items are likely to be unreliable. Combined, these weaknesses of the data were considered too great to permit a fair test of Hypothesis 3, that Methodist ministers who emphasize more strongly the attributes of unconditional positive regard in their God concept manifest more unconditional positive regard in

their counseling behavior than do ministers who less strongly emphasize the attributes of unconditional positive regard in their God concept. While Pearson correlation coefficients were computed to assess the relationship between each of the factor scale scores and the ratings of unconditional positive regard, confounding results were obtained.

The distribution of Religious Conventionalism Scale scores ranged from 39 to 110, with a mean of 91.46. The midpoint of the possible range, 66, divided the region of authoritarian religious beliefs from the region of equalitarian religious beliefs. Responses to the items were keyed so that high scores indicated authoritarian religious beliefs. The obtained mean of 91.46 fell in the upper half of the authoritarian region of the scale.

A Pearson correlation coefficient of $-.337$ ($p > .001$) was obtained between the Religious Conventionalism Scale scores and the ratings of unconditional positive regard. This coefficient supported Hypothesis 4, that a negative relationship exists between authoritarian religious beliefs and the manifestation of unconditional positive regard in counseling behavior. However, the support was limited by the underlying inappropriate use of the tri-modal distribution of unconditional positive

regard ratings in the computation of the statistic. In addition to this limitation, the distribution of Religious Conventionalism Scale scores was found to be decidedly skewed and moderately bi-modal. Consequently, the correlation coefficient was interpreted to be suggestive rather than conclusive.

The correlations found between scaled items from the personal data questionnaire and unconditional positive regard ratings were also regarded as suggestive rather than conclusive. The limitations of the latter distribution of ratings was considered to have affected these coefficients. The coefficients were interpreted as suggesting the possibility that age and years of service in the ministry are related negatively to ratings of unconditional positive regard. The obtained coefficients also suggested that level of educational attainment and the amount of time spent in counseling are related positively to ratings of unconditional positive regard. The null hypotheses that the means of unconditional positive regard ratings were not different between Conference and Supply ministers and between ministers trained and untrained in counseling were rejected on the basis of t -tests. In both tests, the value of t was significant beyond the .002 level (two-tailed test). The more highly educated Conference ministers and ministers who had received training in counseling established

higher mean ratings than did Supply ministers and ministers untrained in counseling, respectively.

Conclusions

From the findings reported above, the following conclusions seem warranted with regard to the population sampled, ministers affiliated with the Florida Annual Conference of the Methodist Church.

1. The majority of Methodist ministers (two out of three) do not manifest unconditional positive regard in their counseling behavior.

2. Methodist ministers entertain a markedly uniform God concept in which emphasis is placed upon attributes of unconditional positive regard and attributes of an abstract, absolute, and impersonal nature.

3. Methodist ministers report authoritarian religious beliefs with few exceptions.

4. Among Methodist ministers, Conference ministers manifest more unconditional positive regard in their counseling behavior than do Supply ministers.

5. Among Methodist ministers, those trained in counseling manifest more unconditional positive regard in their counseling behavior than do those untrained in counseling.

In view of certain statistical limitations of the data which have been discussed, other findings of the investigation may not be regarded as conclusive. However, they may be regarded as possible relationships open to verification or refutation by findings of future research. Once again, these possible relationships are suggested with reference to the population studied.

1. Authoritarian religious beliefs are related negatively to the manifestation of unconditional positive regard in counseling behavior among Methodist ministers.

2. Age and years of service in the ministry are related negatively to the manifestation of unconditional positive regard in counseling behavior among Methodist ministers.

3. Level of educational attainment and amount of time spent in counseling are related positively to the manifestation of unconditional positive regard in counseling behavior among Methodist ministers.

Implications

Two basic findings emerged from this investigation which has been reported. On the one hand, the majority of Methodist ministers studied were judged not to manifest unconditional positive regard in their counseling

behavior. On the other hand, the same group reported a remarkably uniform God concept in which attributes of unconditional positive regard received primary emphasis. Considered together, these findings suggest several possible interpretations, two of which are given below.

If it is assumed that the subjects accurately expressed their God concept without distorting or "masking" it, then the findings suggest that for these ministers the God concept is irrelevant to interpersonal behavior. While believing that God manifests unconditional positive regard toward humans, these ministers did not treat others similarly. The majority of the ministers revealed that they were not able to mediate the grace and love of God unconditionally.

If the Q-sort items were used to express what the subjects felt they should or were expected to believe about God's basic nature rather than what they sincerely believed, then the possibility exists that the relationship between beliefs about God and treatment of others is as it had been hypothesized. In this event, the ministers studied actually entertained a concept of a God whose positive regard is conditional, or even negative. In this interpretation, the negative view of God was distorted in the reporting process to favor the more socially expected or accepted positive view of God.

Another important finding of this investigation is the suggestion that authoritarian religious beliefs are more related to behavior than is the conception of God. On the one hand, the ministers achieved a remarkably high mean score on the Religious Conventionalism Scale. On the other hand, the majority of the subjects responded to others in an authoritarian way as judged from the samples of their counseling behavior. Strong similarities exist between the manner in which many of the subjects of the present study treated their clients and the manner in which Jones (1961) reports individuals with high F Scale scores (a measure of authoritarianism) treated their clients. The ratings of unconditional positive regard were also found to vary.

The Pearson coefficient, while probably inaccurate, indicated that the Religious Conventionalism Scale scores and the ratings of unconditional positive regard co-varied. Co-variation was found to be impossible with regard to the God concept and ratings of unconditional positive regard since all subjects reported essentially the same concept of God.

If, as the data suggest, authoritarian or conventional religious beliefs are associated with rejecting and controlling interpersonal behavior, then a new

dimension of responsibility is brought into focus for ministerial educators. Torre has clearly stated the nature of this responsibility. Regarding the ministry, he observes:

. . . Such work attracts people who like the opportunity to control others. It is obviously important, then, to devise a selection system that will identify persons with high ethnocentrism and authoritarian inclinations and keep them out of positions where they may do harm (Bier, 1963, p. 84).

Torre may mean that individuals with authoritarian inclinations have no place in the ministry. However, he may mean, as the findings of the present investigation suggest, that individuals with authoritarian inclinations have no place in positions like counseling. Counseling is a position in which more harm than help may be rendered by an authoritarian minister. As research in psychotherapy has shown (Truax, 1963; Carkhuff and Truax, 1966), counselors who offer low degrees of unconditional positive regard, empathy, and genuineness to their clients encourage personality disintegration rather than integration. No longer can inadequately prepared counselors be regarded as "not hurting anybody," because it is most probable that they do.

The major finding of this investigation, the finding that the majority of ministers studied did not manifest unconditional positive regard for their clients,

should call to the attention of ministerial educators that preparation for pastoral counseling at present is either insufficient in quantity or inadequate in quality--or both. Of the subjects studied, 84.8 per cent reported some training in counseling. Further, 71.4 per cent of the subjects reported that they had received their training in counseling in theological seminaries.

In a time in which emotional maladjustment is increasing as the nation's paramount health problem (Schofield, 1964), the minister is needed as a reliable therapeutic resource in the community he serves. However, as Frankl (1963), a psychiatrist, and Schofield (1964), a psychologist, have pointed out, more and more psychiatrists and psychologists are being confronted by individuals with spiritual problems who formerly would have seen a clergyman. Further, these writers contend, these problems are more appropriately handled by clergymen than by psychiatrists and psychologists. Yet, the present investigation found that most (65.8 per cent) of Methodist ministers studied were unable to offer a basic condition of effective counseling and that most (54.3 per cent) of them spent less than 10 per cent of their time in some form of counseling. Both in quality and quantity pastoral counseling appears

deficient. This suggests that the ministers studied are ignoring, more than assuming responsibility for, a strong personal need of the people they would serve.

Hans Hofmann, Director of the Harvard University Project on Religion and Mental Health, has attributed a large portion of responsibility for ministerial ineffectiveness in counseling to the contemporary emphasis in seminary curricula. He believes that

. . . the present-day pastor no longer has a clear-cut and generally accepted understanding of his communal role. His professional preparation at school, therefore, is apt to focus on academic subjects which have no immediate bearing on his pastoral duties as he finds them cut out for him by the wish of the congregation he wants to serve. He feels highly incompetent to meet these demands because they were hardly mentioned by professors interested primarily in the scholarly pursuit of their own specialty (Hofmann, 1960, p. 206).

Dittes, a faculty member of the Yale Divinity School, reports that

. . . Over one-half of the pastors feel that their seminary education was deficient in counseling, a far greater percentage than feel inadequacies at any other point in their seminary training (Dittes, 1960, p. 143).

In this context, the declining role of the Christian church in American life should be considered. Kottman (1966) reports a recent Gallup Poll finding that "Since 1957 the proportion of adults who say religion

on the whole is losing its influence on American life has more than tripled." Kottman follows this observation with these comments:

. . . The Christian church as many experience it is not contributing as much as it might to the lives of those for whom it is intended. If it were, its influence would be greater today, not less. Among its most important functions are consoling man and helping man cope with the problems of life. . . .

Perhaps one reason it is not more effective is that what it offers often tends to be of little practical value to flesh-and-blood people, and this may stem from preoccupation both with that which is too mundane and that which is too ethereal. At times the church acts like just any other organization, setting goals and measuring achievements in such terms as membership and financial growth, investment in buildings, and frequency of committee meetings and activities. These are not matters to be ignored, but they are not ends in themselves either, and often they are treated that way. At other times the church becomes so enveloped in ritual and abstraction that religion becomes primarily something to be practiced for an hour or two at a time in a very sanctimonious setting. Doctrinal points and liturgical procedures also are of some importance, but they are not paramount. The church needs to chart a course somewhere between these extremes and become preoccupied with serving the needs of mankind (Kottman, 1966, p. 127).

Kottman, a social scientist, is not alone in making such observations. For example, Doty (1965, p. 10), a leader in the pastoral care movement within Methodism, has posed this radical question: "Is the church more interested in statistical emphasis on figures,

or is it more vitally interested in life-changing as a reason for its being?" Grey, another clergyman, has questioned the willingness of many churchmen to talk about humane ideals without becoming involved in their enactment. He makes his point in this way:

. . . We can only love what we know . . . We cannot love mankind in the mass, as a whole, with sacrificial passion. It is too big. Only God so loved the world. We can only love men and women, a few of them, perhaps a couple of hundred or perhaps a thousand . . . We can only love what we know, not ideas or abstractions (Grey, 1963, p. 22).

Although the indictment which has emerged here is a formidable one, the opportunity is also great for the recovery of the ministerial office to importance in modern society. Several of the findings which have been reported have indicated that education is related to offering of unconditional positive regard, a basic condition for effective counseling. These findings suggest that educational intervention may very well have a positive impact on the counseling behavior of ministers. Those who would minister may be able to do so with more effectiveness than the present study indicates.

Educators in theological seminaries may be able to reconstruct the curriculum to emphasize preparation for meeting the great need for personal counseling which exists today. And the leaders of the Methodist Church

may be able to elevate to prominence the priestly function of the ministry and to provide special educational opportunities for ministers now in the field.

But will these things be tried? It is the writer's opinion that this is the most important question raised by the results of the investigation reported in these pages.

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APPENDIX A
LETTER TO THE MINISTERS

Gainesville, Florida
January 31, 1966

Dear Fellow Pastor:

In a meeting with Bishop Henley last November we discussed the subject that is presented to you in this letter. Recently I have had a conversation with your District Superintendent too. Both have expressed their interest and support. With the hope of receiving your cooperation, let me briefly present the matter to you.

I have been under a student appointment for the past two years while studying counseling at the University of Florida. In my doctoral dissertation I wish to make a contribution to the field of Pastoral Care. Study is needed of this aspect of our ministry, particularly among men like you who are at work in the field daily. Consequently, I am asking for your cooperation by participating in a study which seeks to explore the possibility of a relationship between our conduct in counseling and some of our religious beliefs.

The District Superintendents of the Jacksonville, Gainesville, Orlando, and Tampa districts have offered an hour of agenda time at the next preachers' meeting to those of us who would like to participate in this study. During this hour you will be asked to make some short, written responses to some simulated counseling situations like those you probably face in your day to day ministry. You will also be asked to complete two questionnaires to express some of your religious beliefs.

All responses will be made without revealing your personal identity. You will only be asked to provide some general background information about yourself. We will do these things together as a group, each man privately writing down his own responses in a booklet which will be provided for that purpose.

I think that you will find participating in this study to be both interesting and beneficial. Hopefully our joint efforts will also benefit the Church which we serve.

Your support will be deeply appreciated. For without your help this study cannot be done, nor can possible new understandings of our pastoral ministry emerge.

Sincerely,

Don W. Crews

APPENDIX B
PERSONAL DATA QUESTIONNAIRE

1. Age ____ 2. Marital status ____ 3. No. of children ____
4. Conference member (or on trial) ____ or Approved Supply ____
5. Education: (check as many as apply to you)
- ☐ High school graduate
 - ☐ Attended, but did not complete college (or are attending now)
 - ☐ College graduate
 - ☐ Taking the Course of Study
 - ☐ Completed the Course of Study
 - ☐ Attended, but did not complete seminary
 - ☐ Seminary graduate
 - ☐ Advanced seminary study, but no degree received
 - ☐ Advanced seminary degree received
 - ☐ Graduate study other than theological seminary, but no degree received. Field of study _____
 - ☐ Graduate study degree received. Kind _____
 - Field of study _____
6. Number of years of service in the ministry _____
7. Approximately what percent of your working time do you spend in some form of counseling? (check the one that best applies to you)
- ☐ None, or almost none
 - ☐ Less than 5%
 - ☐ 6% - 10%
 - ☐ 11% - 20%
 - ☐ 21% - 35%
 - ☐ 36% - 50%
 - ☐ More than 50%
8. Have you received any formal training in guidance, counseling, or pastoral care? Yes ____ No ____
- If Yes, was this: (check as many as apply to you)
- ☐ in college ☐ in graduate school
 - ☐ in seminary ☐ other (specify) _____
- Describe briefly the nature and extent of this training:

APPENDIX C

TRANSCRIPT OF THE FILM INTERVIEW

T1: How are you today?
P1: Just fine; how are you?
T2: What was the main thing that brought you here?
P2: Whiskey.
T3: Whiskey?
P3: Um hum.
T4: Think that is the cause of your whole problem?
P4: I think so.

Break 1

T5: How did you happen to get to drinking too much? I mean, How do you visualize it? I'm sure you've given it some thought.
P5: Yes, I've given it some thought and I don't know how to answer the question.
T6: Too big a one?
P6: No, not too big. I mean I don't like to give an answer to something that I don't think about a few minutes.
T7: Yea.
P7: I don't know unless it's just a question of two drinks following one. I mean over a period of time I ...
T8: Have you run into much trouble with it?
P8: I've never run into any trouble except with my father.
T9: He's agin it, you mean?
P9: A little bit.
T10: What sort of trouble did you run into with him?
P10: Well, utter disapproval.
T11: Of your drinking or of you?
P11: I suppose it might be a combination ... but I'm sure it was drinking.
T12: You had to work pretty close to him then, huh?
P12: Associated in business with him, yeah.
T13: Have you resented having him ...?
P13: I'm sure that I have.
T14: You have.
P14: I'm sure ... I'm positive I have. Like its been an encroachment upon personal life, freedom of an adult who is suppose to lead his own life.
T15: He's always been in there hornin in you felt?

- P15: Not so much hornning in as I think it was uncontrolled parental instinct or ...
 T16: Um hum. Something he couldn't help.
 P16: Yeah.

Break 2

- T17: Have you got brothers and sisters?
 P17: Two sisters, yeah.
 T18: You're the only boy?
 P18: Yeah.
 T19: Did you grow up with them expecting you to take over the business and that sort of thing?
 P19: Yeah.
 T20: Felt that pretty keenly I guess?
 P20: I suppose I have.
 T21: What other interest have you had beside this? Have you ever thought about doing anything else?
 P21: You mean the business interest?
 T22: Yeah.
 P22: No, I never have. I mean its about the only thing I could do. I was tied to it more or less.
 T23: Is that the way you feel about it now?
 P23: Yeah, I feel that way about it. I mean there is no use being anything but realistic about it. I mean I'm tied to it ... that's all there is to it. What I mean, unless anybody can be foolish and throw away something ... I have certain responsibilities ... a wife and child. It would certainly be foolish for me to throw away economic security for them.
 T24: You mean if you gave up the business?
 P24: Um hum.

Break 3

- T25: Would it be possible for you to deal with this thing, you think, and not have this feeling of being tied to it somehow or do you feel that sort of inevitable? I was just wondering ... you seemed to feel so much that this was something you had to do.
 P25: Oh, I want to say I have enjoyed my work. Don't think I haven't. I don't mean I'm doing work that's unattractive to me or tedious ... not that at all!
 T26: Could be more attractive though, do you mean?
 P26: Yes, if my relationship with my father was smooth it could. I'm not saying it's my father's fault that our relationship isn't better. It could be both of us ... It could be me. I'm not sure ... I've thought about it alot.

- T27: Have you come to any ideas as to what you might do about it? What sort of fellow is your father ... what kind of person?
- P27: (Pause) Smart ... alot of will power ... conservative.
- T28: He's been pretty successful in his business?
- P28: Been successful ... yes. That depends on how you measure success ... if you measure it in terms of bank account or what.
- T29: You are inclined to think there is more to it than that, huh?
- P29: What?
- T30: More to success than just money, you might say?
- P30: I certainly do. I think that there's a great deal more in life than acquiring physical assets ... yes sir, I certainly do!
- T31: What sort of things have you felt have been denied you?
- P31: Well, I don't think I've been denied anything. Oh, I think possible I look at ... I've been denied personal freedom. I have been treated more or less as a child by my father. I guess I have that attitude.

Break 4

- T32: How about your mother ... what is her attitude about it?
- P32: I think we have been pretty free as far as mother has been concerned. I mean she ... she ...
- T33: She doesn't try to dominate you?
- P33: She's not a very dominating individual.
- T34: What's she like?
- P34: Oh ... quiet ... easy.
- T35: Are you more like her or more like him? (Pause) In other words, you are the sort of person who is quiet, easy about dealing with something whereas your father would go out and get it or something more aggressive.
- P35: Oh, possibly so ... I don't know if he's any more aggressive than I am. Maybe we pursue the same end with different tactics.
- T36: A different way of getting there, huh? But he wants you to do it his way I gather ... or you feel as if he does?
- P36: Possibly. Which ever way it is ...
- T37: Possibly? It's hard for you to commit yourself on anything right now ... I guess that's the point?
- P37: I don't like to commit myself unless I am sure about something. If I am sure, then I will go ahead and commit myself.

- T38: You're sure about not liking it the way it is now though ... so far as the relationship with your father is concerned, the way the business is?
- P38: I ... it's just never been a natural relationship to me. I'm not complaining about it! I mean I accept it as it is. Many times somethings are hard for me to take. I realize that problems affect every human adjustment, however.

Break 5

- T39: Is there no other way you could deal with your father, any other way except to have to accept it?
- P39: Yeah ... I guess I could.
- T40: Does he own the business?
- P40: No, not all together. It's a partnership.
- T41: So you're on equal footing with him so far as legal structure of the business is concerned?
- P41: That's correct. But there is an obligation in that he gave it to me. That is he gave me my original interest in it.
- T42: You mean there is a psychological obligation?
- P42: That's right, there're strings attached ... and you're ungrateful if you do certain things or feel certain things.
- T43: Or somehow or other you feel as if he makes you feel that way.
- P43: Well, that's not imagination, I assure you of that!
- T44: But he doesn't have to make you feel that way does he? I mean this is your reaction.
- P44: Well, that's my reaction, but at the same time words are words!
- T45: And they affect you very strongly ... that's what I was thinking.
- P45: That's right ... they do!
- T46: Make you tense, anxious and angry as you said and drink more ... huh, I guess to relieve the anxiety? Or is that not the way your drinking fits in?
- P46: I'm not sure. (Pause) I mean about the drinking ... how it fits in.
- T47: Was your drinking a way you had of helping you to accept this sort of unpleasant relationship?
- P47: I think so. Partially ... yeah. I'm not saying it's the sole reason I took a drink. Many times it was though.
- T48: You mean it might be that you were just drinking because you wanted a little relaxation and freedom ... It had nothing to do with your father or anybody else.
- P48: Well, I don't think that you can work in the position I've been working and not come home tense and never knowing from one day to the next what it will bring you.

Break 6

- T49: How does your wife feel about this whole thing?
P49: She's never liked it.
T50: What's her advice about it? How does she advise you on it?
P50: Well, both of us have talked ... I mean we know there's only one thing to do: Go on ... as we try to do, accept it.
T51: Can't buck it, huh?
P51: What?
T52: Can't buck it, you mean?
P52: You can buck anything, Doctor, you can buck anything ... but is the price you pay worth it?
T53: What is the price, that's what I want to know?
P53: I don't know what I think the price will be! I mean if I continue to work and buck it, it's an unpleasant working condition.
T54: Or if you continue to work and don't buck it's an unpleasant working condition. So the entire partnership is set-up and dictated by the other partner primarily ... that's the way you feel about it?
P54: Well, he doesn't dictate to my cousin ... I mean in his personal life. He dictates to him in a business sort of way.
T55: But he gets into your personal life too?
P55: That's right.
T56: And your wife ...?
P56: That's what I resent ... Well, I mean so far as sitting down like this and discussing a business problem with him. If there are three of us, we're discussing, they outvote me on the thing and disagree with my viewpoints and they're not willing to go along with it ... a business decision. I mean I concur with their views. I may be opposed to it, but I'm willing if they override me two to one on the thing to go along. But what I object to strenuously is being treated as a child and talked to and my personal life run or looked into!
T57: Has it always been that way or just recently?
P57: It has been that way all my life! I mean how much money I spend and how much I owe or don't owe or a bank account gets opened, canceled checks and personal mail and so forth ... I get a little peeved at times, I do!
T58: What do you do about it, when you get peeved?
P58: I suppose I get resentful.
T59: And then?
P59: (Pause) Nothing (quietly).
T60: You still have to contain it?
P60: Yeah (pause).

Break 7

APPENDIX D
PASTORAL PROBLEMS

PROBLEM 1. The speaker in this instance is a leading layman in your church and his wife is president of the Women's Society. You have seen him lately when you thought that he'd been drinking heavily, and gossip has it that he has been a little too friendly with his secretary. He seems to be a good father to his three children. The time is during your regular afternoon office hours and the place is in your office at the church.

Man: Well, you see, preacher, it's not that I want a divorce because I don't. I don't believe in divorce and I know what The Discipline says about it. Maybe it isn't all her fault, but, my God, that woman is hard to live with! I never get a moment's peace around the house because she's always after me, hounding me, just always boring in on me.

Response:

PROBLEM 2. This is a 17-year-old boy who in the past had been president of the Junior High MYF, but lately he has not been interested in the other youth programs and more and more he has been missing church services. He has high abilities both intellectual and social, but he just doesn't seem to want to make the effort to realize his potential. He is the youngest of three children. His brother is in service and his sister is married. His mother and father are deeply concerned about his "rebelliousness" and have sought your help. The boy is in the office now in response to your request to see him. The time is 3:30 p.m.

Boy: This agreeing with your parents all the time is for the birds. I've got a mind of my own and feelings of my own so why should I have to do what they want all the time? They say it's for my own good, but all I can see is that it's to make them happy just to be lording it over me all the time--just so I'll know who's boss.

Response:

PROBLEM 3. This speaker is a successful banker and your church treasurer. He is a faithful member. He had his first heart attack not too long ago and was advised to reduce his work load, but he made only a token effort in this direction. You are visiting him in the local hospital where he is to have a regular checkup tomorrow morning. The conversation takes place in his private room. The time is about 8:30 p.m., following evening visiting hours.

Man: And I'm always afraid, afraid of everything, but afraid of dying mostly. I dream all the time about dying. I just don't know what I'm going to do! After all, like you say, we must all die sometime and as Christians we are assured of our resurrection and eternal life, but I'm still afraid of it! Maybe I don't have enough faith. It's driving me crazy!

Response:

PROBLEM 4. The speaker here is not a parishioner, though his wife is. He is 37 and has been caring for his invalid mother for some years in his own home. The mother has been neither an easy patient nor a paying one. Recently her mind has begun to go (hardening of the arteries in the brain the physicians say and nothing can be done for it; it will only get worse) and she wanders off easily so that she must be carefully watched at all times. You are aware that the home of which he speaks is not the best, but it is the only one available at a price the man can afford and that it is within visiting range. The young man's married sister, Jane, has never helped out financially. The speaker has come to see you more at the insistence of his wife than of his own accord he says. The time is 8 p.m. in your study at home.

Man: Mother always said that when I was young I caused her a lot of heartache, much more so than my sister Jane. Now I want to do what I can to make up for this. That's one of the reasons that I took her in the first place instead of letting her go with Jane. This was one way that I could make up to her in a small way for what pains I caused her in the past. But now I can't do this any more. It just seems that I've caused her more suffering here at the last. Not only am I bringing this on, but I'm going to walk off and leave her in the hands of strangers by putting her in that nursing home. I don't think she really wants to go even when she says that she does, that it will be better all around. How can I continue to live with myself? What is the right thing to do?

Response:

PROBLEM 5. The speaker is a young man of the parish whom you've known for several years. He isn't as active as he once was in the church. He is an irregular attender at services. He is engaged to the daughter of your Senior Warden who is not too enthusiastic about the marriage and has so informed you. His daughter, Mary, is a sensible girl and tells you that she loves the speaker very much. The other girl spoken of here has a reputation for her loose sexual behavior. The conversation takes place in the rectory study early in the evening. The boy has a date with Mary later but said that he wanted to talk with you first.

Man: I just couldn't control myself. One thing led to another and then it just happened. Why, we don't love each other. She's not the kind of girl a guy falls in love with. Nothing would have happened if Mary and I hadn't quarreled so that night. I really do love Mary--or at least I thought I did until this happened. But I've got to tell her. I couldn't marry her with this on my conscience. But what will happen to us now? What will she say? What will she do? I'd die if I lost her even though it would be my own damn fault.

Response:

APPENDIX E

DIRECTIONS TO THE GOD CONCEPT Q-SORT

On the following page is a list of 64 words often used in describing God. Below the 64 words are 64 blanks, or spaces, arranged in rows of various length running from LEAST DESCRIPTIVE OF GOD at the top to MOST DESCRIPTIVE OF GOD at the bottom. On each blank is to be placed one of the numbers preceding the descriptive words at the top of the page. Each number is to be used only once. It is suggested that as the word is used it should be crossed-out in order to prevent its being used again by mistake.

You are asked to arrange the words on the blanks in an order appropriate to your feelings from LEAST DESCRIPTIVE OF GOD to MOST DESCRIPTIVE OF GOD. On line 1 place the number preceding the word you feel is least descriptive of God. On line 9 place the number that precedes the word that you feel is most descriptive of God. On the lines in between arrange the other words so that the numbers representing them on each line moving toward the bottom are better and better descriptive of God.

You can, if you wish, regard the numbers of words assigned to any particular line as about equal in describing God at that level. But try to make the numbers of words

assigned to each line, as a group, represent degrees of difference in your feelings. Strive to make these "feeling distances" between the nine lines as even as possible, so that the words on line 2 are more descriptive of God than the word you assign to line 1, and that the words on line 3 are even more descriptive of God than those assigned to line 2, and so on until line 9 is reached.

1. blessed	14. gentle	27. gracious	40. powerful	53. infinite
2. meek	15. majestic	28. forgiving	41. considerate	54. helpful
3. just	16. kind	29. permissive	42. strong	55. omniscient
4. sovereign	17. absolute	30. unchanging	43. jealous	56. fearful
5. wrathful	18. kingly	31. omnipotent	44. warm	57. omnipresent
6. glorious	19. eternal	32. lenient	45. unyielding	58. faithful
7. divine	20. holy	33. matchless	46. punishing	59. charitable
8. democratic	21. everlasting	34. merciful	47. demanding	60. stern
9. mythical	22. creative	35. patient	48. critical	61. impersonal
10. formal	23. avenging	36. damning	49. inaccessible	62. steadfast
11. firm	24. fatherly	37. loving	50. comforting	63. righteous
12. real	25. redeeming	38. supporting	51. all-wise	64. controlling
13. guiding	26. protective	39. restrictive	52. distant	

LEAST DESCRIPTIVE OF GOD

Line 1	---			
Line 2	---			
Line 3	---			
Line 4	---			
Line 5	---			
Line 6	---			
Line 7	---			
Line 8	---			
Line 9	---			

MOST DESCRIPTIVE OF GOD

APPENDIX F

RELIGIOUS CONVENTIONALISM SCALE *

WHAT DO YOU BELIEVE?

DIRECTIONS: Place an "x" to the left of the number of each item below in one of the columns of lines which run down the page as follows:

If you strongly agree with a statement, place your "x" under the column headed SA.

If you mildly agree with a statement, place your "x" under the column headed MA.

If you mildly disagree with a statement, place your "x" under the column headed MD.

If you strongly disagree with a statement, place your "x" under the column headed SD.

Mark each item only one time.

SA MA MD SD

- | | | | | |
|----------|----------|----------|----------|--|
| <u>5</u> | <u>4</u> | <u>2</u> | <u>1</u> | 1. The church is necessary to establish and preserve our concepts of right and wrong. |
| <u>1</u> | <u>2</u> | <u>4</u> | <u>5</u> | 2. Christianity, like all other religions, is at best only relatively true. |
| <u>5</u> | <u>4</u> | <u>2</u> | <u>1</u> | 3. No explanation of man and the world is complete without reference to God. |
| <u>1</u> | <u>2</u> | <u>4</u> | <u>5</u> | 4. A man ought to be guided by what his own experience tells him is right, rather than by what any institution, such as the church, tells him that he should do. |
| <u>5</u> | <u>4</u> | <u>2</u> | <u>1</u> | 5. One main value of the belief in God is that there are times when one needs the assurance of a power greater than himself. |
| <u>5</u> | <u>4</u> | <u>2</u> | <u>1</u> | 6. Life would hardly be worth living without the possibility of immortality and life after death. |

*Scoring key indicated.

- | <u>SA</u> | <u>MA</u> | <u>MD</u> | <u>SD</u> | |
|-----------|-----------|-----------|-----------|---|
| <u>1</u> | <u>2</u> | <u>4</u> | <u>5</u> | 7. If the Bible is in conflict with science, then the Bible must give way. |
| <u>5</u> | <u>4</u> | <u>2</u> | <u>1</u> | 8. A belief in the will of God should be fundamental in all important decisions one makes. |
| <u>5</u> | <u>4</u> | <u>2</u> | <u>1</u> | 9. In times of personal grief, such as the death of a loved one, prayer is the greatest source of comfort. |
| <u>1</u> | <u>2</u> | <u>4</u> | <u>5</u> | 10. Man can solve all his important problems without help from a Supreme Being. |
| <u>5</u> | <u>4</u> | <u>2</u> | <u>1</u> | 11. Although it may have minor shortcomings and faults, on the whole the church stands for the best in human life. |
| <u>5</u> | <u>4</u> | <u>2</u> | <u>1</u> | 12. There are absolute, unchanging moral laws in life. |
| <u>1</u> | <u>2</u> | <u>4</u> | <u>5</u> | 13. Prayer may strengthen us for facing life, but we can't expect it to change circumstances. |
| <u>5</u> | <u>4</u> | <u>2</u> | <u>1</u> | 14. Many events in human history could have occurred only because a Supreme Being intervened to make things happen as they did. |
| <u>5</u> | <u>4</u> | <u>2</u> | <u>1</u> | 15. Every person needs to have the feeling of security given by a church; to have a place where he can go for prayer and moral uplifting. |
| <u>1</u> | <u>2</u> | <u>4</u> | <u>5</u> | 16. The Bible contains many magical and superstitious beliefs. |
| <u>5</u> | <u>4</u> | <u>2</u> | <u>1</u> | 17. The basic cause of man's present problems is his sinful nature for which only God has the remedy. |
| <u>5</u> | <u>4</u> | <u>2</u> | <u>1</u> | 18. When I commit myself to prayer in church I feel enlightened and happy. |
| <u>1</u> | <u>2</u> | <u>4</u> | <u>5</u> | 19. Heaven and Hell are merely products of man's imagination, and have no objective reality. |
| <u>5</u> | <u>4</u> | <u>2</u> | <u>1</u> | 20. The fate of civilization lies in the strength and ability of the church. |

SA MA MD SD

5 4 2 1 21. In addition to faith we need help from
God in order to resist temptation.

5 4 2 1 22. From childhood I have learned to
associate help, protection, and
strength with the church.

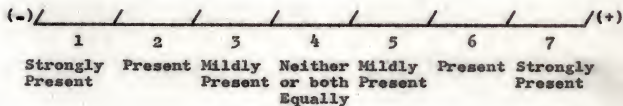
APPENDIX G

UNCONDITIONAL POSITIVE REGARD RATING SCALES

DIMENSION I

Counselor withholds himself
from involvement with the
client

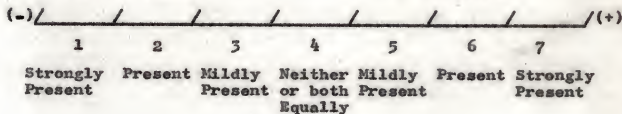
Counselor offers himself for
involvement with the
client



DIMENSION II

Counselor establishes himself
as the locus of evaluation
for the client

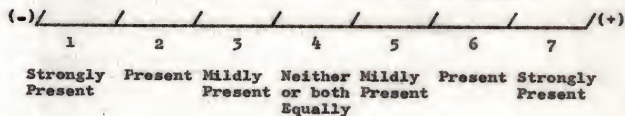
Counselor respects the client
as his own locus of
evaluation



DIMENSION III

Counselor imposes his advice
and direction upon
the client

Counselor trusts the Client's
freedom and capacity for
self-direction



APPENDIX H

Included in Appendix H are copies of the instructions read to introduce the film interview, the Benton Pastoral Problems, and the religious beliefs scales.

INSTRUCTIONS TO INTRODUCE THE FILM

In our ministry each of us is confronted by persons with different kinds of difficulties in living who have turned to us for help. We know from our own experiences and from the experiences of others that there are probably a number of different ways to work with these people. Different clergy will use different approaches. What we are interested in here is finding out the various ways different clergy will respond to the same bits of conversation offered by a person who has come to him for help.

You will be shown a 20-minute film which presents an actual counseling interview dramatically re-enacted for filming. At seven points in the film there will be a break of approximately 30 seconds during which the words WHAT WOULD YOU DO appear on the screen. At these points you are to assume that you are the counselor and write down the exact words with which you would respond to the person seeking help.

Try not to let the counselor in the film get in the way of making your responses. Don't pay much attention to what he has to say, for he is not important for our purpose here today. His only value for us is that he keeps the other person talking. Your job is to focus your attention as exclusively as possible on what the person seeking help has to say. When you are given a

chance, make your response to him disregarding that the film counselor is even there. Write down your exact words spoken at these times as if the one coming for help were alone in the room with you. Remember, then, don't put down in an objective fashion what you would do; rather write down the very words of speech you direct to him.

In making your responses--whether you ask a question, seek clarification, give advice, or remain silent--you will have to act quickly, for there is a 30-second time limit. Necessarily, they will have to be brief and to the point. But, still, try to let them reveal the exact feeling you have at the moment about this person.

Are there any questions about what you are to do?

If not, turn to page 2 in your response booklet, headed RESPONSES TO THE FILMED INTERVIEW, and prepare to make your first response along side number 1 when the first break appears on the screen.

INSTRUCTIONS TO INTRODUCE THE PASTORAL PROBLEMS

We are now going to continue in a similar manner. But this time, rather than seeing a film, I am going to read to you.

Here are some imaginary persons, some parishioners of yours, some not. But each of them has a problem which he wishes to talk over with you. In each case there is a short preliminary statement about who the person is who

speaks and where the conversation takes place and under what circumstances.

Once again, imagine that you are the minister to whom each person addresses his conversation and then write down in your response booklet what immediate words you feel you would speak in reply to this person if he were actually in the room talking to you. You may supply from your imagination any further details about each person which may assist you in making your responses.

You will have a slightly longer period in which to write down your responses. But, nevertheless, act quickly and record the essential thought you have in response to each person.

Are there any questions about what you are to do?

If not, turn now to page 4 in your response booklet which is headed RESPONSES TO PASTORAL PROBLEMS, and prepare to make your first response along side number 1 when I look up after reading the first problem to you.

INSTRUCTIONS TO INTRODUCE THE RELIGIOUS CONVENTIONALISM SCALE AND THE GOD CONCEPT Q-SORT

In the time we have remaining together, you are asked to complete two items that appear on the last pages in your response booklet.

The first of these, entitled WHAT DO YOU BELIEVE?, is found on pages 6 and 7. When you have read the

instructions at the top of page 6, mark each of the statements included in it as indicated.

After completing these, proceed immediately to the second item which appears on pages 8 and 9. Read carefully the directions on page 8 and then proceed to work on page 9. When you have completed this, we will be finished.

If you should have any difficulties in understanding the instructions to either of these, raise your hand and I will come to assist you.

You may find completing the last item with a pencil more convenient than a pen since you may want to do some erasing. I have pencils here for you to use.

Once again, thank you for your cooperation.

APPENDIX I

INSTRUCTIONS TO THE JUDGES

One of the basic purposes of the study in which you are participating as a judge is to rate a group of one hundred and five Methodist ministers on the degree of unconditional positive regard they experience for their counselees as inferred from samples of verbal behavior obtained from two simulated counseling interviews.

"Unconditional positive regard" is a psychotherapeutic condition variable developed in client-centered theory. Rogers has defined it as a "warm acceptance of each aspect of the client's experience as being part of that client. . . . It means that there are no conditions of acceptance."

Each subject studied in this research has provided several samples of his counseling behavior by participating in two simulated interview situations. They have written their verbatim responses to six different persons whom they were asked to assume had come to them for help with their difficulties in living.

The first of these simulated counseling situations consisted of a 20-minute sound film of a psychotherapeutic interview recreated for filming by drama students. Spaced throughout the film are seven breaks, each 30 seconds in

length. These were used by the subjects to make their responses. In addition to being shown the film, you will be given a typescript of the sound track.

Additional samples of counseling behavior were obtained by asking each subject to make his response to five hypothetical persons, each with his unique problem. These "pastoral problems" were read to subjects. After each, they were given 60 seconds to respond. You will be given a copy of the pastoral problems.

The subjects recorded their responses in writing in a booklet provided for that purpose. These responses were transcribed by typing them on two sheets of paper, the seven responses to the film on one sheet and the five responses to the pastoral problems on the other. In each case, the responses were transcribed in the exact order in which they were originally made and numbered correspondingly.

The responses made by each subject have been stapled together, assigned a code number, and presented to you. You are to rate each group of responses on three seven-point scales which represent dimensions of unconditional positive regard. Each dimension is conceived as a continuum between two poles. One pole, the positive (+) pole, designates the presence of an aspect of unconditional positive regard. The negative (-) pole designates an

aspect of negative regard. You are to infer the quality of experiencing entertained by each subject from the samples of verbal behavior.

In a separate statement provided you, each of the dimensions is defined and behaviorally illustrated. However, you must work out your own behavioral, or operational, definitions for the types of personal experience you are asked to judge. These illustrations are intended to help you do this.

You are instructed to use the extremes of a scale, values one and seven, only when you infer the presence of a dimensional pole in an exceptionally strong degree. Regard the scale value of four as the neutral region on the continuum between the two poles. This value is to be assigned when (1) neither aspect of a dimension are distinguishably present, or when (2) both aspects are inferred, but in equal or offsetting degrees.

Score each protocol globally on each of the scales before moving to the next. You may wish to read over the responses only once, or you may wish to read over them several times before assigning scores. You may also wish to compare specific responses with the particular context in which it was made. It is for this purpose that you are asked to keep immediately at hand your copy of the type-script of the film sound track and the pastoral problems.

You are to work alone and independently of the other judges.

Your first task will be to score fourteen protocols, not a part of the main study data, as a training exercise. These scores will be used to determine the degree of inter-judge consistency, or reliability.

These fourteen protocols have been divided into two parts for training purposes. One booklet of training materials is marked "Responses, Part I," and the other, "Responses, Part II." There are two "Scoring Booklets" correspondingly marked. After you have studied the description of the three dimensions of unconditional positive regard and have familiarized yourself with the contents of the film and the pastoral problems, you are to proceed to rate the seven protocols of Part I. When finished, report the ratings to Don Crews at extension 2425. When all judges have done this, then each of you will be informed of the ratings the other judges assigned to the seven protocols. Study these scores by comparing them with your ratings. Particular attention should be given to those protocols on which ratings were most discrepant. Additional study of the description of the dimensions of unconditional positive regard may need to be undertaken in this connection. After sufficient study, you are to rate the seven protocols of Part II. Once again, these scores are to be reported and each judge informed of the other's ratings. Additional study may again be needed.

If the inter-judge reliability coefficients are equal to or greater than .70, you will be considered adequately trained to rate the study data. The study data will be brought to you and the training data collected.

Also, as a part of training, you are to rate certain responses to the pastoral problems a second time. Responses to problems one and five for each subject have been recorded on a separate sheet of paper. The same has been done for responses to problems two and four on another sheet. The sheets containing responses to problems one and five have been grouped in one booklet and the responses to problems two and four in another. There are two scoring booklets to correspond to each of the booklets of data. Beginning with the booklet containing responses for one and five, you are to rate each response in the exact order in which they are presented. Once you have finished the first booklet and have begun in the second booklet, do not refer back to ratings made for booklet one. Score these booklets as the last training exercise. Scores obtained in this manner will be used to measure intra-judge reliability, or consistency.

As another measure of intra-judge consistency, you are to rate all fourteen protocols a second time when the scoring of the study data has been completed. Materials for this purpose will be distributed later.

There is one final instruction. A few of the subjects have not responded as they were asked. Rather than recording the words they would use in making a direct response to a client, they have made comments about him and what they would do. Regard these responses as data for inference-making just as those responses done properly.

APPENDIX J

DESCRIPTIONS AND BEHAVIORAL ILLUSTRATIONS OF THE BI-POLAR DIMENSIONS OF UNCONDITIONAL POSITIVE REGARD

DIMENSION I

(-) Counselor withholds himself from involvement with the client. The counselor's verbal behavior reveals an attitude, or inner experiencing, of disinterest and unconcern for the client. The counselor conveys that he stands removed, or distant, from involvement with the client and his difficulties. There is an impersonal, formal, or "professional" ring to what the counselor says. The counselor lacks either the ability or interest to sense the client's personal feelings and meanings and, therefore, is not open to receive them.

This withholding, or resistance to participate, on the part of the counselor may be inferred from such behaviors as: ignoring, avoiding, or not responding to self-revelations by the client which could be responded to in ways that convey a willingness to understand and explore them with him; denying or attempting to minimize the reality or gravity of what the client has done or is experiencing by appealing to "reasonableness" or "will power," or by offering superficial reassurance; directing probing questions at the client which are inappropriate

to the context or insensitive to the client's feelings at the moment; and uttering trite, mechanical or "professional-sounding" responses. Through these and other behaviors the counselor communicates to his client that he lacks the initiative to go with the client into his personal world of experiencing, that he does not wish to get deeply involved with him, that he is basically not concerned or available to him.

(+) Counselor offers himself for involvement with the client. The counselor's verbal behavior communicates his concern and accessibility, his genuine interest and willingness to participate in his client's experiencing. The counselor indicates that he is not offended by behaviors which may be disturbing to the client. While recognizing the reality of his client's disturbing behaviors, the counselor is also able to transcend them in order to affirm the worth of the person making them. The counselor is able to take an initiative toward meeting the client where the client presents himself for encounter. In this meeting the counselor manifests a sincere respect for the person and recognizes the gravity of the client's predicament. As one who is genuinely interested, the counselor freely offers himself to explore the client's personal feelings and meanings. While offering himself in this way, the counselor does not over-extend himself emotionally or possessively "smother" the other person. The counselor sees himself as a separate being from his

client, yet as one who comes close for involvement. While being "with" and "near" his client, the counselor does not consume him.

This offering, willing quality of experiencing on the part of the counselor may be revealed through such verbal behaviors as: expressing gratitude and appreciation for being invited by the client to participate with him in the exploration of the client's difficulties; welcoming and encouraging the client to be "himself"; indicating readiness to follow the client into the depths of his experiencing, particularly into those alienated and frightening aspects of his being; and expressing his awareness of how difficult it is to examine one's self so intimately in the presence of another.

DIMENSION II

(-) Counselor establishes himself as the locus of evaluation for the client. The counselor views the client's behaviors and experiencing from his own point of view rather than internally from the point of view of the client. From this external point of view, the counselor proceeds to make assessments, evaluations, and judgments of the client. The counselor imposes his value structure upon the behavior and experiencing of his client. These actions communicate that the counselor does not respect and trust the client to properly assess the value and meaning of his own experiencing.

Out of a genuine interest to "help" his client in his difficulties, the counselor may take over this responsibility for his client. This blending of evaluative and judgmental disposition with a warm, personal caring can manifest itself in paternalistic or possessive types of behaviors. Here the counselor tells his client what he ought to do, what would be the best thing for him to do. These imposed evaluations may be extremely negative in character, such as censoring, condemning, or otherwise devaluating the client. Through these evaluative pronouncements the counselor communicates the conditionality of his acceptance of his client and his worth.

To impose any kind of evaluations upon the client is to belittle the client's dignity and capacity to direct his own life. While negative evaluations may have a more destructive effect upon the client than positive ones, both deprive the client of being his own locus of evaluation. Both imply the rejection of the client's freedom and capabilities.

(+) Counselor respects the client as his own locus of evaluation. The counselor prizes the dignity, separateness, and capabilities of his client by respecting and encouraging him to regard himself as the proper locus for assessing and evaluating the significance and meaning of his own thoughts, feelings, and behaviors. The counselor

communicates that he regards his client as trustworthy even though the client may not at the moment so regard himself. If need be, the counselor will resist the client's efforts to place him in such an evaluative role.

The counselor sees his objective to be that of encouraging the client to make his own evaluations of himself. He seeks to support the client as he struggles to take over increasing responsibility for his own mode of being in the world, for what he is and does. Consequently, the counselor is able to affirm the client's being in whatever form it assumes at the moment. His acceptance and positive regard for his client is not selective or conditional. The counselor respects, values, and encourages the client's freedom to be all that he is without engendering the loss of the counselor's concern for him.

The counselor may reveal this positive regard for his client in both what he does and does not do. By not projecting his own evaluations upon his client, the counselor encourages the growth of the client's self-responsibility. On the other hand, by clarifying and reflecting sensitively his client's expressions, the counselor encourages the client to become more of what he is.

DIMENSION III

(-) Counselor imposes his advice and direction upon the client. The counselor takes over responsibility for

what the client is to do, feel or think. He imposes on his client his own solutions to his difficulties. Subtly or bluntly the counselor wrests from his client the initiative to overcome his difficulties in living. Thereby the client is robbed of the opportunity to develop and exercise his own self-directing capabilities. These behaviors on the part of the counselor communicate to the client that he is unable and untrustworthy when left to his own resources.

The counselor reveals a need to control his client rather than to free him or help him develop his own strengths. Through such effort to control, the counselor indicates his rejection of what the client is or does. These efforts also indicate the conditionality of his involvement with his client.

Actions by the counselor to advise, direct, or control his client may be entered into "innocently," i. e., without the intention to do his client harm. Further, the counselor may behave this way at the request of the client or out of a sincere desire to "help" his client. Such "helping" behaviors may, in effect, reinforce the client's perception of himself as unable to direct the course of his own life. Regardless of how well-meaning and benevolent in intention, the acts of advising and directing communicates to the client that he cannot be trusted to his own resources and freedom.

(+) Counselor trusts the client's freedom and capacity for self-direction. The counselor respects the client's freedom and prerogative to be what he is and to become what he will. The client's resources are valued as being more "right" for the client than any advice or direction the counselor can offer. Consequently, the counselor communicates his faithful trust in his client's ability to discover a course of action that is "best" for him. The counselor hereby reveals the awareness that he contributes to his client's self-respect and dignity by not denying him the experience of decision and choice.

The counselor regards the client as growing, striving, and seeking to become, to achieve his own, unique, purposes in his own way. The client's regressions and stumblings are valued no less than his movements toward growth and integration. In what ever direction the client choses to move, the counselor communicates he is "with him" and "for him." These behavior by the counselor communicate to the client his perception of him as one who "can"--can chose his own actions, can act out his decision, and do so without endangering the loss of the counselor's support and involvement.

APPENDIX K

UNCONDITIONAL POSITIVE REGARD RATINGS BY THREE JUDGES FOR THE PROTOCOLS OF 105 METHODIST MINISTERS

<u>Protocol</u>	<u>Judge One</u>	<u>Judge Two</u>	<u>Judge Three</u>	<u>Mean Rating</u>
1	7	6	5	6.00
2	7	9	6	7.33
3	6	5	7	6.00
4	9	4	6	6.33
5	8	5	6	6.33
6	10	9	7	8.67
7	12	6	5	7.67
8	10	14	8	10.67
9	17	19	15	17.00
10	18	12	17	15.67
11	9	11	12	10.67
12	14	16	10	13.33
13	17	15	15	15.67
14	8	3	4	5.00
15	16	10	5	10.33
16	14	14	12	13.33
17	17	20	15	17.33
18	18	18	12	16.00
19	6	6	4	5.33

<u>Protocol</u>	<u>Judge One</u>	<u>Judge Two</u>	<u>Judge Three</u>	<u>Mean Rating</u>
20	14	16	14	14.67
21	10	13	10	11.00
22	17	17	16	16.67
23	9	7	7	7.67
24	6	7	6	6.33
25	19	19	13	17.00
26	15	8	9	10.67
27	15	10	11	12.00
28	6	7	10	7.67
29	7	4	3	4.67
30	18	18	8	14.67
31	15	18	13	15.33
32	7	3	3	4.33
33	6	7	8	7.00
34	6	6	6	6.00
35	7	3	4	4.67
36	9	8	7	8.00
37	20	20	16	18.67
38	9	16	10	11.67
39	6	4	5	5.00
40	15	11	15	13.67
41	9	4	7	6.67
42	9	9	6	8.00
43	9	11	9	9.67
44	15	15	10	13.33

<u>Protocol</u>	<u>Judge One</u>	<u>Judge Two</u>	<u>Judge Three</u>	<u>Mean Rating</u>
45	12	20	16	16.00
46	15	18	14	15.67
47	7	6	7	6.67
48	9	10	7	8.67
49	15	17	14	15.33
50	16	17	14	15.67
51	14	17	13	14.67
52	12	11	8	10.33
53	14	14	12	13.33
54	12	13	11	12.00
55	14	14	13	13.67
56	9	6	5	6.67
57	10	13	10	11.00
58	7	6	5	6.00
59	3	3	3	3.00
60	12	11	11	11.33
61	12	9	13	11.33
62	7	5	7	6.33
63	12	13	12	12.33
64	4	7	6	5.67
65	6	5	3	4.67
66	7	7	11	8.33
67	5	4	5	4.67
68	11	9	14	11.33
69	21	20	13	18.00
70	16	14	16	15.33

<u>Protocol</u>	<u>Judge One</u>	<u>Judge Two</u>	<u>Judge Three</u>	<u>Mean Rating</u>
71	12	13	9	11.33
72	18	13	12	14.33
73	14	14	7	11.67
74	15	16	15	15.33
75	15	11	6	10.67
76	19	20	18	19.00
77	17	16	14	15.67
78	10	8	9	9.00
79	15	21	16	17.33
80	15	16	17	14.33
81	10	8	10	9.33
82	11	8	9	9.33
83	15	15	9	13.00
84	7	8	6	7.00
85	15	10	14	13.00
86	10	5	5	6.67
87	12	11	12	11.67
88	9	15	8	10.67
89	6	6	6	6.00
90	9	11	6	8.67
91	16	15	12	14.33
92	6	4	7	5.67
93	11	5	7	7.67
94	9	8	10	9.00
95	9	15	10	11.33
96	12	16	7	11.67

<u>Protocol</u>	<u>Judge One</u>	<u>Judge Two</u>	<u>Judge Three</u>	<u>Mean Rating</u>
97	4	6	4	4.67
98	15	19	14	16.00
99	14	12	14	13.33
100	7	5	4	5.33
101	15	21	12	16.00
102	12	10	10	10.67
103	6	5	4	5.00
104	9	11	4	8.00
105	10	4	7	7.00

APPENDIX L

Included among the tables in Appendix L are the 64 x 64 inter-item correlation matrix for the God Concept Q-Sort, the complete unrotated principal component factor matrix, and the complete rotated factor matrix.

These computations are based on the responses of one hundred and five Methodist ministers. Identification of items in the correlation matrix may be obtained by consulting Appendix E in which a copy of the Q-sort instrument appears.

All entries in the correlation and factor matrices are presented in three decimal places with the decimal points omitted.

TABLE 24 Continued

Items	14	15	16	17	18	19	20	21	22	23	24	25	26
1	161	-180	115	-068	-143	023	-004	-029	-177	-087	010	-087	-084
2	316	022	154	-123	-004	-045	-049	045	-030	-229	-024	-131	229
3	-189	-086	-187	-021	-307	167	-031	003	025	038	-113	-079	-252
4	-230	027	-154	382	101	177	068	308	-066	-030	-134	-169	058
5	-049	004	070	-055	-016	-043	020	-166	-273	272	-136	-186	-186
6	046	164	-039	-012	075	133	129	122	122	-085	279	003	101
7	-145	-105	-245	128	-116	356	146	279	-075	-125	-071	-306	-028
8	-077	-097	083	-052	-035	-020	-150	065	-056	-057	-170	-097	-056
9	-057	-237	-083	-110	-111	131	-210	-156	128	-145	-104	-059	-018
10	-270	021	023	070	106	030	-115	-035	-004	-191	-116	-131	-078
11	-084	-119	035	-022	-117	-111	-145	-103	-094	010	184	-178	-097
12	-034	-101	-072	141	-088	-019	-179	-045	130	-047	026	-042	-037
13	188	005	224	-153	056	-130	-081	-184	041	-167	088	071	162
14		093	480	-353	-119	-070	-171	-079	-095	-010	162	010	059
15			-006	-040	245	001	169	029	-039	124	095	048	072
16				-302	-038	-130	-144	029	-149	062	051	103	138
17					011	-006	088	195	-112	-030	-212	-158	025
18						123	189	040	-089	017	072	044	234
19							359	609	145	024	-026	-163	103
20								356	136	194	-062	062	152
21									120	013	-192	-134	066
22										010	053	153	144

TABLE 24 Continued

Items	27	28	29	30	31	32	33	34	35	36	37	38	39
1	-031	-224	-105	-015	017	-066	105	-029	099	050	-043	-188	103
2	132	085	121	126	-075	135	060	126	203	-020	-077	-050	-322
3	-144	038	016	022	-201	-177	-153	128	-133	025	083	-116	095
4	-195	384	-149	-024	242	009	045	-130	-145	133	-272	-103	006
5	-055	-142	-021	-045	-102	-024	015	-162	-168	332	-258	-204	158
6	-010	-142	-243	-063	-162	-176	111	037	-058	-070	-078	005	047
7	-304	-376	-062	035	076	-132	-030	-209	-073	-002	-185	-213	174
8	-077	-012	163	060	-120	234	146	023	-036	-073	030	-100	020
9	094	125	192	-316	-106	083	-046	143	042	-158	114	206	-110
10	-200	-090	190	045	-071	222	185	033	-100	-175	023	-058	172
11	075	-008	107	-196	-029	063	-046	-146	-045	286	-135	-176	-012
12	014	-130	113	-019	-114	-059	125	067	068	-088	-048	-025	035
13	-002	182	-020	013	-134	-033	107	110	151	-072	114	070	-047
14	133	061	105	-071	-071	078	062	108	283	-132	032	-047	-121
15	038	031	-052	027	067	019	101	-068	-184	-077	-153	-037	-207
16	195	134	173	-049	-219	063	086	150	303	-168	079	-121	-096
17	-310	-215	-178	408	390	-115	096	-074	-148	026	-061	-038	170
18	-118	-083	023	-042	093	085	036	-090	-030	048	-096	167	-121
19	-316	-247	-269	153	107	-276	-043	-052	-216	027	-200	-251	-073
20	-139	-137	-329	184	215	-235	-050	-055	-254	032	-265	-190	-060
21	-263	-230	-199	192	296	-071	081	-107	-243	002	-233	-171	-157
22	197	107	063	-106	-129	-001	-032	-025	-010	-018	090	139	-223

TABLE 24 continued

Items	40	41	42	43	44	45	46	47	48	49	50	51	52
1	-052	-034	-043	-020	026	-052	-037	-058	-088	-088	020	-030	067
2	-047	122	-240	-078	144	-099	-136	-129	-192	-012	070	038	-023
3	-065	-141	-029	111	-247	225	080	163	158	-101	021	020	031
4	046	-294	-078	121	-217	172	-176	-021	-080	-013	-145	-174	-033
5	165	-079	166	002	-086	-095	180	067	069	-124	-158	-032	-177
6	008	-049	-027	051	-034	048	080	-291	-099	-128	059	106	-075
7	086	-301	074	063	-352	105	-016	-044	027	-010	-078	218	-194
8	-172	056	-042	-267	221	-003	-116	-030	-084	117	-095	-028	-038
9	-042	042	-080	013	-031	041	-095	317	258	020	-024	-178	221
10	-011	-002	036	-047	101	-029	-143	002	040	077	-241	-170	-086
11	002	-069	137	-048	116	204	042	153	167	-036	-386	-198	252
12	-038	125	119	014	-059	028	007	079	107	-083	-103	-111	-039
13	-054	023	007	-348	128	-026	-090	-228	-023	078	-056	016	176
14	-206	183	-218	-383	149	-211	150	-043	-183	017	147	006	214
15	108	075	-015	-087	009	-220	160	-130	-190	038	036	-180	-016
16	-266	170	-281	-358	242	-060	-081	-140	-261	189	205	-176	138
17	096	-226	001	309	-322	124	-117	018	-154	-154	-225	140	-206
18	189	131	233	125	068	-295	-082	283	-154	-050	-014	059	-109
19	281	-180	198	-011	-212	-132	002	-176	-303	001	-147	170	-153
20	272	-279	001	114	-217	-168	124	-254	-344	-006	-065	266	-182
21	136	-557	084	036	-248	-086	-008	-130	-213	065	-176	265	-118
22	-254	084	-258	-101	071	-079	-160	-171	-072	103	-005	-013	121

TABLE 24 Continued

Items	53	54	55	56	57	58	59	60	61	62	63	64
1	-099	063	-107	021	-080	-101	-111	006	065	-140	-149	-012
2	-077	009	-146	-077	-156	062	099	-158	-025	075	-077	-059
3	182	-081	-024	108	-070	-005	-227	293	-045	-060	009	070
4	067	-267	005	-054	078	-157	-209	076	109	-170	-069	121
5	-019	003	053	209	022	072	-004	272	-216	-095	005	156
6	-064	170	-124	-083	-087	-018	-080	-068	-054	-111	-065	-029
7	078	-162	106	-153	076	-043	-237	024	-068	-088	-188	074
8	032	002	-110	-034	-127	012	-033	077	057	-191	087	-038
9	-093	003	-041	172	-137	-006	036	065	104	136	-037	062
10	074	006	-046	-214	-073	027	-034	020	-105	-064	-128	003
11	-137	-122	-146	222	-010	-095	100	194	052	-134	-119	123
12	-040	091	-059	-148	-140	029	013	-032	-385	-100	-020	170
13	-200	095	-247	-075	-162	-108	075	-285	093	-010	025	012
14	-187	210	-023	041	-191	-009	070	-092	127	045	-151	-204
15	080	-045	013	-008	026	-012	-116	-137	103	-026	-041	-091
16	-238	240	-235	-068	-236	041	180	-130	163	036	050	-101
17	006	-187	253	-108	298	-139	-238	080	-248	-164	040	184
18	-029	-038	-049	-121	-124	-160	-024	-079	064	-158	-014	-052
19	291	-117	137	-210	-002	-190	-407	-189	147	-043	020	-018
20	172	-142	151	-054	213	-280	-252	-094	045	-130	109	064
21	217	-200	152	-167	087	-247	-549	-107	069	-066	024	-090
22	-122	-176	002	035	-090	-175	-121	-273	-014	194	136	-044

TABLE 24 Continued

Items	14	15	16	17	18	19	20	21	22	23	24	25	26
23										-023		164	-080
24												219	143
25													053
26													
27													
28													
29													
30													
31													
32													
33													
34													
35													
36													
37													
38													
39													
40													
41													
42													
43													

TABLE 24 Continued

Items	40	41	42	43	44	45	46	47	48	49	50	51	52
23	-024	-045	083	003	-047	-130	348	-006	-104	002	030	010	-129
24	-102	128	013	-212	101	-125	-047	-097	-081	-044	203	063	087
25	-091	037	123	-045	113	-231	078	-097	141	047	105	-126	086
26	103	-035	-097	-097	104	-175	-197	-266	-344	-003	-091	050	-172
27	-165	245	-066	-143	267	-105	-057	042	-065	-067	182	-192	194
28	064	205	019	-024	250	-053	-174	107	141	064	065	-161	075
29	-209	137	-200	-153	036	-087	-125	052	169	118	056	-168	119
30	198	-087	133	076	-151	-052	-100	-058	-165	-036	-123	130	237
31	273	-267	067	139	-179	041	003	025	-144	-054	-329	150	-112
32	-101	130	-041	-116	284	-180	-144	-095	-077	-006	-125	-094	-036
33	-088	-053	-043	-191	008	-063	017	022	-123	-058	-298	-082	-101
34	-037	055	033	-091	128	-154	-044	-030	030	-073	115	-118	-020
35	-256	320	-133	-183	159	-032	-129	087	-006	-052	220	-091	017
36	061	-171	094	176	-126	061	098	119	-057	-153	-117	-013	-130
37	-248	228	-035	-006	121	-081	-103	-045	125	-045	059	-021	228
38	-102	164	-104	042	138	-070	151	103	137	012	039	-085	040
39	-221	241	046	019	-113	267	161	091	023	013	-147	063	-222
40	075		389	156	-194	-058	-156	-037	-081	-048	-249	089	-117
41			-035	-093	430	-063	-026	-046	-017	-096	285	-212	021
42			167		-093	-124	057	051	042	-198	-139	018	-130
43					-240	080	093	106	162	-216	002	091	-193

TABLE 24 Continued

Items	53	54	55	56	57	58	59	60	61	62	63	64
23	140	013	069	032	071	-108	-142	211	-088	-207	079	-005
24	-183	257	-054	-115	-174	012	122	-189	092	-120	-191	-082
25	-191	128	-183	221	-152	063	165	-064	-018	086	100	-238
26	-183	088	-149	-181	-201	-010	-042	128	055	039	-036	-131
27	-109	119	-225	-057	-233	195	219	-219	-009	013	-108	-182
28	-191	101	-286	040	-231	-068	145	-028	-024	-051	008	011
29	-044	-054	-147	043	-160	000	157	042	-094	-004	-194	-079
30	118	-043	152	-144	159	013	-161	103	-161	-034	037	070
31	040	-334	560	-158	549	-205	-267	045	185	-111	-014	-006
32	-063	-169	011	-009	-155	052	046	128	057	-195	-225	-210
33	-054	107	034	-068	-037	-112	-037	-080	-050	-292	-073	-124
34	-199	241	-279	081	-343	-074	086	-029	-013	026	-112	-199
35	-214	158	-251	-015	-219	079	287	129	021	080	-188	-193
36	020	-248	008	275	106	-215	-106	202	-089	-144	-007	190
37	-226	103	-067	074	-060	112	072	-086	-058	159	100	-097
38	-141	021	-077	019	-176	151	131	-089	-082	-026	-063	-102
39	126	008	080	018	172	138	-176	221	-060	038	-077	036
40	180	-133	123	-221	163	-115	-013	-078	-032	-070	-004	132
41	-212	320	-111	-060	-189	032	353	-140	-126	-003	051	-147
42	071	-028	005	-050	-085	-020	-143	084	-068	-126	036	-070
43	038	-156	108	098	116	006	-054	272	-238	010	099	086

TABLE 24 Continued

Items	40	41	42	43	44	45	46	47	48	49	50	51	52
44						-134	-033	-121	-143	-017	092	-174	-072
45							-024	231	173	-045	100	-094	-023
46								124	032	-165	061	119	-238
47									392	-181	-058	-245	-022
48										082	-037	-113	277
49											-037	-081	251
50											163	027	-025
51													-202
52													
53													
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55													
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61													
62													
63													
64													

TABLE 25
Q-SORT UNROTATED FACTOR MATRIX (N=105)

	1	2	3	4	5	6	7	8	9
1	-.020	-.075	360	194	118	-.010	-.190	-.054	-.186
2	210	-.273	029	219	-.042	-.238	-.112	126	-.114
3	-.158	318	334	-.194	-.052	012	129	-.022	063
4	-.390	-.002	145	256	-.141	-.068	159	200	-.080
5	-.174	306	014	136	400	-.041	-.093	-.035	-.009
6	-.057	-.273	317	-.093	232	-.123	-.066	011	040
7	-.428	-.010	458	104	-.083	-.175	-.110	-.168	042
8	094	073	148	313	-.118	272	-.019	101	-.104
9	200	314	-.064	-.004	-.247	-.094	235	-.213	-.058
10	-.039	105	149	308	-.233	094	-.089	-.038	-.075
11	-.010	350	059	322	077	220	174	-.009	-.103
12	001	115	197	038	-.037	-.074	-.187	072	000
13	255	-.198	216	064	-.028	313	011	010	-.165
14	385	-.264	048	134	180	084	184	-.099	095
15	-.028	-.270	-.192	026	208	-.001	096	026	103
16	479	-.245	117	164	044	201	-.111	195	065
17	-.496	058	-.060	002	-.184	084	-.168	294	058
18	-.058	-.291	-.207	136	153	-.113	173	-.006	-.074
19	-.473	-.418	300	-.039	-.017	-.095	241	-.197	-.190
20	-.441	-.388	-.056	-.149	167	-.018	206	101	073
21	-.512	-.383	129	054	-.129	-.089	257	-.005	-.115
22	131	-.174	-.068	-.099	-.243	-.059	311	205	059

TABLE 25 Continued

	1	2	3	4	5	6	7	8	9
23	-152	045	-176	-072	478	031	091	168	117
24	288	-252	041	-122	188	-048	-045	-177	119
25	286	-079	-096	-431	202	237	-176	048	-026
26	096	-430	-012	107	026	-054	095	113	151
27	504	-033	-189	017	087	-174	055	-004	056
28	447	049	-138	-181	006	149	231	011	184
29	350	252	-076	415	186	-277	049	-005	195
30	-274	-223	047	-195	098	223	-214	162	040
31	-566	-113	-408	208	153	195	-086	-094	-010
32	211	058	-304	610	063	-187	058	-043	084
33	-027	-125	034	275	090	206	-119	069	-018
34	391	-086	309	-172	011	057	129	-042	103
35	499	-049	114	075	081	-140	-189	-011	029
36	-273	270	-110	187	292	-077	140	146	-039
37	348	043	-005	-327	198	252	-034	-026	-128
38	300	048	-231	-015	087	-184	112	-002	112
39	-352	254	141	-005	073	127	-283	-045	195
40	-391	-116	-107	-041	046	003	098	-282	147
41	517	-043	-168	-014	073	-102	-209	051	-323
42	-218	055	-004	-092	272	071	111	-323	-130
43	-331	231	-136	-246	047	-266	041	107	-153

TABLE 25 Continued

	1	2	3	4	5	6	7	8	9
44	503	-129	-164	214	138	124	-104	-029	-241
45	-132	365	157	-074	-209	011	-186	126	035
46	-119	127	-013	-141	497	010	-096	-054	-008
47	009	551	-004	-051	-006	006	-023	-123	046
48	129	603	037	-197	-132	015	118	-161	-009
49	147	-105	043	006	-358	090	157	017	114
50	332	-094	043	-329	030	-327	-135	081	-008
51	-303	-237	-012	-164	-006	-109	-101	-077	076
52	298	084	023	-023	-358	202	264	-147	-036
53	-366	-040	015	-099	-082	-199	-083	-064	061
54	389	-132	138	-137	196	066	-320	-109	-063
55	-481	-077	-443	-003	-129	107	-298	-214	-044
56	095	402	-030	-079	235	084	279	116	-090
57	-505	028	-420	-125	-188	143	-373	-036	026
58	208	148	007	-156	-093	-170	-274	-034	029
59	485	112	-123	-070	-043	-058	-184	-040	-047
60	-154	529	065	112	315	012	063	092	-001
61	090	-234	011	121	-085	149	222	-245	-019
62	153	-029	-052	-370	-309	-130	-043	-066	-057
63	-067	-039	-081	-352	-155	049	048	286	-140
64	-213	253	123	-044	-106	-006	006	144	106
	6.215*	3.615	1.990	2.455	2.124	1.368	1.814	1.073	.734

* Factor variance.

TABLE 25 Continued

	10	11	12	13	14	15	16	17	18
1	-001	240	-033	-109	162	011	119	066	-164
2	-008	179	-027	-401	160	103	070	032	-083
3	-257	-204	-137	064	-001	024	018	-092	-016
4	126	253	-082	081	015	-183	-014	-241	-025
5	151	-186	069	-147	051	138	197	151	-044
6	109	265	-121	217	068	-113	062	068	005
7	-015	061	-024	108	009	030	-008	164	-026
8	-104	-405	-013	-029	020	-089	-010	038	090
9	-121	076	147	-028	-040	013	265	-115	-037
10	-026	-342	-075	121	020	-064	130	-023	347
11	256	096	050	-080	-008	067	-079	044	-130
12	085	-018	064	293	-025	299	-120	040	270
13	185	076	008	094	-071	024	-112	259	033
14	-180	138	-050	-130	-019	175	-102	-001	-355
15	107	-097	-322	089	105	-020	009	-161	-006
16	017	-098	060	-117	-101	031	-010	-075	-257
17	-075	241	-066	-002	-032	-017	-039	-041	372
18	190	-013	-112	049	-162	-179	004	112	292
19	-075	-182	107	-006	-091	136	-004	-099	-011
20	004	-043	-004	-051	-055	028	171	012	-050
21	-180	-006	037	-032	-040	082	-191	-114	-056
22	-131	-041	168	287	031	203	068	078	-074

TABLE 25 Continued

	10	11	12	13	14	15	16	17	18
23	-023	-259	065	115	-034	091	-009	-125	-151
24	059	163	-046	294	099	007	027	-041	048
25	-038	065	076	128	124	-089	-053	-010	099
26	001	124	214	-064	005	-161	100	043	201
27	063	021	068	054	266	176	-088	-123	-042
28	-039	-021	-056	-264	-021	155	002	-065	229
29	-120	-195	-126	-006	-113	146	-025	156	-023
30	-078	-054	-109	324	145	120	-093	-036	267
31	-043	242	028	-051	-056	-087	-109	-056	-085
32	-159	-130	-038	019	154	-119	-090	087	096
33	-039	112	101	225	020	056	032	-089	126
34	-294	098	-017	-242	-133	-031	126	-056	295
35	-129	228	095	-125	-198	055	-131	003	048
36	128	086	140	-020	-066	082	-030	139	-171
37	-201	060	-070	029	125	-022	011	158	144
38	-057	176	125	215	-037	-116	009	-004	227
39	-036	-099	173	068	011	-275	045	098	-001
40	328	-008	022	-289	-027	044	071	-004	262
41	027	-077	-112	074	-158	131	-026	-034	144
42	157	-087	056	-091	031	029	-254	072	376
43	-018	168	-092	-099	-021	-108	003	042	214

TABLE 25 Continued

	10	11	12	13	14	15	16	17	18
44	-017	-108	087	-004	010	-174	038	-063	080
45	128	097	049	027	-090	-128	-070	-173	-144
46	-227	-073	-013	080	-088	-033	-079	-030	-218
47	-063	123	153	-069	001	132	-099	-363	035
48	052	131	-134	069	-037	008	-058	122	038
49	164	-225	-079	019	-093	-145	-007	024	-223
50	010	-100	-140	-026	-113	-150	-072	-093	-226
51	-188	-025	056	-059	-055	-058	-101	336	-085
52	184	125	-173	094	071	142	009	027	-288
53	051	-366	-029	-041	074	041	-032	-126	-081
54	083	-060	026	067	-144	001	164	-158	097
55	-235	030	-054	151	-013	151	125	024	-121
56	-171	142	-072	-060	068	-050	076	211	-200
57	023	047	-050	038	-055	063	098	027	-212
58	121	-159	110	-044	311	-227	-074	-066	-003
59	318	021	-042	-057	-188	-042	001	025	004
60	-230	014	-062	-109	-043	-220	-020	-019	028
61	027	011	005	-058	-029	-317	-043	-161	-334
62	064	-104	139	-109	038	-102	002	154	-252
63	181	-230	101	-041	-020	-008	-055	120	-090
64	314	039	-005	-057	002	179	-125	-087	-007
	1,325*	1,528	,630	1,196	,612	1,016	,551	,904	1,894

* Factor variance.

TABLE 26
Q-SORT ROTATED FACTOR MATRIX (N=105)

	1	2	3	4	5	6	7	8	9
1	-041	049	074	-073	-032	112	-594	048	058
2	090	-085	091	194	-108	-039	-459	123	-279
3	-311	060	140	-067	075	-119	050	091	162
4	-268	-044	058	-024	-165	274	-061	112	003
5	073	101	-035	078	513	-014	-228	-216	121
6	-087	-019	191	-219	-064	085	-248	047	173
7	-432	-088	-004	032	-101	-016	-313	-081	295
8	016	022	099	107	008	073	018	046	055
9	052	084	028	110	-135	-035	061	-057	-088
10	001	-128	021	140	-168	140	020	-057	122
11	082	306	092	095	114	189	-069	-180	-049
12	030	-100	079	011	-063	144	039	-031	010
13	091	156	170	-060	-192	083	035	-050	111
14	139	-038	001	128	089	044	-299	168	-122
15	-001	-074	-039	012	122	063	079	-031	-152
16	264	-105	197	011	064	021	-092	291	-107
17	-180	-016	-274	075	-172	255	071	076	143
18	075	-052	061	069	-022	087	137	-246	-081
19	-632	-326	020	-227	039	-049	-105	-201	-154
20	-395	-099	-134	-223	218	-030	039	-027	-056
21	-659	-213	-066	-070	-059	048	-004	-045	-198
22	-198	095	037	-056	-098	-060	268	307	-313

TABLE 26 Continued

	1	2	3	4	5	6	7	8	9
23	-056	-028	-020	-079	624	050	217	032	-025
24	139	-062	119	-109	-086	101	-015	-005	015
25	145	214	163	-388	016	001	271	-012	-060
26	-043	-150	150	016	-165	158	042	053	025
27	269	-006	178	175	026	-001	054	063	-312
28	224	113	201	058	-062	-025	236	-086	-220
29	143	046	108	702	-009	-085	052	144	-073
30	-171	-131	-174	-213	-119	-002	-076	-101	-014
31	-210	-029	-612	043	-081	252	065	-126	035
32	116	045	001	684	-026	182	050	017	-062
33	023	-062	-056	-054	-004	448	-033	062	024
34	076	-021	341	-049	-177	051	-016	041	002
35	305	-127	223	193	-221	030	-130	143	-048
36	-066	227	-032	111	412	097	-014	-076	-006
37	177	276	-002	-212	-314	-115	068	078	-030
38	208	026	106	165	-194	107	297	082	-006
39	-029	-008	-099	-055	131	026	-005	-017	589
40	-150	-160	-149	-030	-001	-007	015	-559	050
41	548	-099	082	021	-024	-050	-015	058	-328
42	-073	016	066	-108	094	056	072	-668	016
43	-050	106	-060	-066	017	-103	031	-107	028

TABLE 26 Continued

	1	2	3	4	5	6	7	8	9
44	469	-049	123	027	009	137	-034	017	-133
45	063	-046	-007	-086	-093	-047	026	160	239
46	-027	035	-045	-108	502	-001	-037	013	154
47	090	-033	023	042	074	158	087	-076	022
48	154	385	072	056	-131	-144	124	-116	110
49	-006	-006	083	040	-134	-250	175	109	011
50	232	-196	208	-042	015	-438	-013	248	-029
51	-303	-018	-216	001	026	-246	-049	-047	191
52	067	317	025	-015	-253	-103	028	039	-237
53	-278	312	-148	017	138	-273	023	-078	041
54	423	-274	133	-241	029	023	-130	017	058
55	-159	-077	-817	-007	044	063	001	001	017
56	036	575	116	001	250	-037	-033	107	-003
57	-031	-053	-782	-105	038	-085	041	037	116
58	241	-127	098	010	-089	-266	-033	015	185
59	598	-030	102	051	-114	-191	031	-036	-048
60	-004	251	138	126	334	152	-034	-002	272
61	-085	-044	049	-026	-123	-027	-003	-010	-003
62	054	001	-057	-108	-171	-548	045	090	003
63	-001	050	-028	-283	032	-378	228	074	-108
64	-039	005	-004	-071	025	-018	-012	-017	024

TABLE 26 Continued

	10	11	12	13	14	15	16	17	18	h ²
1	-011	025	032	001	001	-101	-003	005	-059	405
2	042	099	113	-114	107	095	-144	229	011	507
3	011	-188	-081	099	-092	135	067	-406	090	441
4	252	-002	-057	-185	-102	-386	-052	-015	260	523
5	209	-114	042	110	038	-026	076	-012	053	485
6	-057	270	-285	139	-072	-127	009	197	003	433
7	062	006	-004	244	-142	-206	043	-047	021	530
8	-059	-604	082	-033	002	002	-094	-021	-173	439
9	071	-024	175	-125	038	161	503	-016	100	447
10	037	-589	-056	154	-014	-008	081	-015	027	490
11	247	-102	174	-111	-052	-246	027	-183	-125	440
12	048	-038	040	553	-002	-100	-028	-101	-021	379
13	016	010	006	113	-101	019	-130	181	-459	418
14	-253	235	006	-107	-024	158	-120	-025	-451	570
15	-007	032	-485	-131	015	-016	-113	144	-037	346
16	-043	-070	086	-156	-018	089	-149	092	-486	559
17	209	002	075	119	-093	-034	-321	011	397	539
18	-067	-007	-183	-064	-191	-113	-006	449	157	430
19	-075	-095	017	-007	-185	-087	099	127	-039	721
20	113	103	-140	-109	-130	045	-050	355	077	497
21	-083	010	053	-101	-145	-156	-114	098	067	629
22	-049	003	077	163	071	-003	206	173	-110	456

TABLE 26 Continued

	10	11	12	13	14	15	16	17	18	h^2
23	-006	039	-134	-013	036	-034	-052	-001	-025	475
24	-198	283	-309	130	098	054	143	105	-188	383
25	-223	146	-095	-024	171	204	-004	047	-046	480
26	-010	101	068	-106	075	123	-009	496	-022	399
27	-089	197	-095	046	372	067	087	-019	-055	475
28	063	039	002	-071	045	522	-043	-049	-090	521
29	021	-147	036	123	-070	054	132	-082	-121	645
30	093	-124	011	061	066	295	-306	053	098	542
31	036	083	111	-285	-070	-219	-160	066	144	720
32	-176	-206	-029	-111	191	-082	060	140	011	677
33	-053	-081	003	103	019	-082	-018	097	-106	267
34	-139	031	063	-055	125	584	045	013	021	547
35	-184	210	251	075	-086	171	-030	-041	-117	489
36	187	117	173	-001	-065	-280	013	019	131	434
37	-238	-089	029	101	094	309	-006	-081	-036	464
38	-119	194	012	062	100	063	225	107	143	376
39	031	-113	099	036	075	-066	-020	-089	034	424
40	321	071	-050	-100	-038	098	-013	174	104	561
41	-264	-070	-025	192	-081	040	018	016	-004	555
42	-110	-028	004	092	009	-007	-068	-023	123	529
43	070	140	023	056	-071	-037	-048	-042	629	469

TABLE 26 Continued

	10	11	12	13	14	15	16	17	18	h^2
44	-313	-210	035	-163	115	028	073	160	-137	509
45	244	020	151	-017	-027	-222	-058	-362	105	386
46	-281	134	-073	-017	-084	-012	-031	-180	033	438
47	131	100	202	-006	123	075	115	-590	166	533
48	090	050	032	128	-071	020	183	-442	135	543
49	105	-149	-080	-201	-073	-085	027	048	-304	513
50	-170	201	-142	-052	-039	004	-043	-062	003	494
51	-200	142	091	063	-081	018	-133	223	023	390
52	126	033	-108	-101	-020	-053	189	-203	-355	496
53	105	-125	-115	025	089	-099	-054	-080	064	377
54	-141	-006	-090	111	-049	169	099	001	-181	467
55	-115	006	-041	040	-032	-027	051	-015	093	735
56	-033	057	059	-107	-032	066	095	-043	137	497
57	143	057	011	-018	-033	-123	-102	-050	100	714
58	-036	-035	-010	003	438	-055	-026	-122	053	418
59	022	080	029	016	-058	-011	054	-027	-109	456
60	-027	-097	069	-124	-090	008	-039	-287	351	555
61	-132	-001	-058	-545	-032	-132	127	014	-279	463
62	-032	079	164	-070	142	005	094	009	-078	432
63	118	-101	131	038	046	-096	-154	109	015	391
64	522	007	023	119	-013	-076	-006	-152	066	330

BIOGRAPHICAL SKETCH

Don Wayne Crews is an ordained minister of the Florida Annual Conference of the Methodist Church. He was born July 23, 1935, at Lakeland, Florida. In June, 1953, he was graduated from Lakeland High School. He received the degree of Bachelor of Arts from Duke University in August, 1956, and the degree of Bachelor of Divinity from Duke Divinity School in June, 1959. From 1959 until 1962 he served as instructor in religion and assistant to the dean of students at Florida Southern College and, concurrently, as part-time pastor of the Methodist Church at Dundee, Florida. In 1962 he became associate minister of the University Methodist Church at Gainesville, Florida, and began graduate studies in the College of Education, University of Florida. In June, 1964, he received the degree of Master of Education and from that time continued in a full-time pursuit of the degree of Doctor of Education. During this period he served a clinical internship at the Counseling Center of the University of Florida.

Don Wayne Crews is married to the former Beverly Ann Brown of Hickory, North Carolina. From this marriage have come five children. Mr. Crews is a member of The

American Personnel and Guidance Association, The Society for the Scientific Study of Religion, The Academy of Religion and Mental Health, The Religious Education Association, Phi Eta Sigma, Phi Kappa Phi, Phi Delta Kappa, and Kappa Delta Pi.

This dissertation was prepared under the direction of the chairman of the candidate's supervisory committee and has been approved by all members of that committee. It was submitted to the Dean of the College of Education and to the Graduate Council, and was approved as partial fulfillment of the requirements for the degree of Doctor of Education.

August, 1966

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